

# THE CRITICAL REVIEW.

For the Month of *August*, 1777.

*A full Answer to a late 'View of the Internal Evidence of the Christian Religion.' In a Dialogue between a rational Christian and his Friend. By the Editor of Ben Mordecai's Letters to Elisha Levi. 8vo. 2s. 6d. Wilkie.*

**Q**UICQUID recipitur, recipitur ad modum recipientis. Things are received according to the capacity of the receiver, is an old maxim in logic, frequently exemplified. Thus, Christianity has been formed and modelled, according to the knowledge, the sentiments, the views, the caprices of its professors. The papist has made it a system of spiritual usurpation, cruelty, and superstition; the Calvinist has converted it into a system of absurdity, consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy.

Some have asserted, that the doctrines and precepts of revealed religion are contrary to nature, sense, and reason; and that this very circumstance is a mark of their divinity. Others have maintained such opinions, as are really contrary to reason, and all our natural notions of the divine attributes. For example: that all men are in a state of perdition for an offence, which was committed by their first parents, before they themselves existed; that the Father of the Universe has laid the greater part of the human race under the sentence of reprobation, before their birth, and determined to glorify his sovereignty and justice in their damnation; that men have no use of their natural faculties, no liberty of will, no freedom of choice, in matters of morality and religion; and that the Deity, in order to satisfy his justice, and save the elect, has

punished an innocent person, instead of the guilty. Others have supposed, that reason is no judge in these points, that if we would be good Christians, we must give up our understanding, and believe whatever passes under the name of orthodoxy, with implicit faith. Others tell us, that a revelation, which comes from God, must be full of mysteries; that there is not a sufficient number of impossibilities in religion for the exercise of an active faith \*; and that a doctrine is credible because it is foolish; and certain, because it is impossible. The words of Tertullian upon this topic are curious and emphatical: 'Crucifixus est Dei filius; non pudet, quia pudendum est: et mortuus est Dei filius; prorsus credibile est, quia ineptum est: & sepultus resurrexit; certum est, quia impossibile est.' De Carne Christi. § 5.

It is of the highest importance, that the defenders of Christianity should form right notions of its nature and spirit, its doctrines and precepts; that they should not contend for notions, which are not revealed in scripture; that they should not insist upon points, which are repugnant to reason and common sense. If once they fly for shelter to mystery and implicit faith, they betray the cause they pretend to support, and make that religion contemptible, which they would persuade us is divine.

The author of this Answer to Mr. Jenyns has defended Christianity upon the most rational and manly principles. He gives the Deist no advantage by any weak or injudicious concessions, but very properly insists, that the New Testament contains no contradictory tenets, no incredible relations, no articles of faith, which it is impossible for a man of sense to conceive and admit; in short, that it contains nothing, but what is perfectly agreeable to reason, to the nature of man, and the attributes of an all-perfect Being.

He has thrown his treatise into the form of a dialogue between a rational Christian and his Friend; in which the latter exhibits a view of Christianity, and its internal evidence, in the words of Mr. Jenyns, and the former points out his fallacies, inconsistencies, and misrepresentations. By this admirable expedient he has preserved a clear and precise distinction between his own sentiments, and the notions, which he endeavours to explode.

In the beginning of this conference it is observed, that the principles of Mr. Jenyns's View are dangerous; that, according to his representation, Christianity is a heap of inconsistencies, without any support either from reason, or divine at-



testation; that the miracles and prophecies, though they are the evidences, upon which God and Christ founded the proof of a divine revelation, are rendered wholly useless; that the use of reason is rejected; that the objections to Christianity are answered in an unsatisfactory manner; and that the whole edifice of revealed religion, as distinct from the religion of nature, is left without any kind of support.

After some preliminary observations, calculated to shew, that internal evidence only proves, that a revelation *may* be true, not that it is so; that the absolute certainty of it depends on the positive attestation of God himself by miracles and prophecy, the author proceeds to consider Mr. Jenyns's propositions.

The Friend, who personates Mr. Jenyns, asserts, that from the New Testament may be extracted a system of religion entirely new, as to its object and doctrines. Its object, he says, is to prepare men for the kingdom of heaven. His opponent replies, that the object of the heathens was the same; for which he appeals to the authority of Socrates and Cicero \*. But, says the other, the notions of the philosophers concerning a future state were mixed with doubt. The Rational Christian answers: Ours must be so, if we do not found our belief upon divine attestation. But Christianity renders us fit for a heavenly state. Answer: so do the principles of the heathens. Christianity requires purity of heart, faith, resignation, and contempt of the world. Answer: so did natural religion, as appears by many passages in the writings of Cicero, and the maxims of the stoics. No other religion, says the Friend, has represented the Supreme Being in the character of three persons united in one substance; or declared, that God is sometimes three Beings, and sometimes only one. The Rational Christian replies, Where do you find any such doctrine, that you give it as a proof of the divine origin of Christianity? The scripture uses no such language—When this point is determined, the dialogue goes on in this manner:

\* *F.* No other religion before Christianity ever attempted to reconcile the contingency of future events with the foreknowledge of God.

† *Cb.* And where have you found the solution of this difficulty in scripture? That God does foreknow future events is certain; but I never met with a text that offered to explain how this foreknowledge was consistent with our free-will †

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\* Plato's *Phæd.* § 41. Cic. *Som. Scipionis*, &c.

† See *Crit. Rev.* vol. xli. p. 469.

*F.* No other ever attempted to shew how the free-will of the creature was consistent with the over-ruling grace of the Creator.

*Cb.* I can see no difficulty in it, except you suppose the will of the creature be free, at the same time that it is over-ruled; which is a contradiction in terms. But the scripture never solves these questions, nor supposes these difficulties. They are all of our own making.

*F.* No other has so fully declared the necessity of wickedness and punishment; and yet so effectually instructed individuals, to resist the one and escape the other.

*Cb.* If you mean that there is a necessity for that wickedness, which we are effectually instructed to escape, it is a contradiction. For either the wickedness is not necessary, or else we cannot be effectually instructed to escape it. And besides, if the wickedness be necessary, the punishment must be not only unnecessary, but unjust; for no one can be justly punished for what it is not in his power to prevent.

*F.* No other man has ever pretended to give an account of the depravity of man, or pointed out any remedy for it.

*Cb.* I imagine none of the heathen moralists were insensible of the imperfect (*i. e.* the frail) nature of man. And I know of no actual depravity of nature but what has arisen from ourselves; for in whatever manner we account for the first sin, before our nature is supposed to be depraved, we may account for all that have been committed since. "The souls of most men, Cicero says, carry about them some alloy, something naturally mean, languid, and enervate; and did this constitute the whole of our nature, man would be the most despicable creature in the world: but he has likewise reason, the mistress, the queen of all his other powers; which by her natural force still makes advances and improvement, till she arrives at perfect virtue, or a conformity to right reason." And what is this but a remedy against our imperfections?—We are told indeed that there is in human nature a great propension to vice: but what is mean'd by this, except merely a propension to indulge those passions, which God has implanted in us for wise and good purposes? There is no sin in the propension, nor in the indulgence, but only in the excess. Every virtue not governed by reason, degenerates into vice.—But let it be fairly examined, whether there is not a greater propension to virtue: whether any man becomes greatly wicked without many struggles, or committed his first sins without regret at the time, and remorse afterwards—On the contrary, every virtuous action appears congenial to his nature: it is attended with unalloyed pleasure at the time, and unalloyed pleasure in the recollection. And whence come these sensations, but from the ruling principle in our nature? and our sin consists in nothing else but in acting contrary to this ruling principle; and it is impossible that it should be agreeable to our nature to act contrary to the ruling principle of our nature.



ture. However, the word nature, when we use it as relative to all men in respect to their moral characters, is a vague term. What one man calls a natural vice, another looks upon as unnatural: "to hurt any one for one's own benefit," says Cicero, is more contrary to nature, than pain, than poverty, than death: yet others may think it so natural, that an external revelation is necessary to prove it wrong. Every man therefore must judge of his own nature by his own feelings; and no man can answer for another man's nature. For, as bishop Fowler asks, where shall we find universal human nature, except in the finest head-pieces of metaphysicians? However, if that word include our passions, it must likewise include our understanding; and to lay our sins upon nature, seems to be the same thing as if we laid them upon God himself, from whom we received our nature. But we may rest assured, that no man will be called to answer for any depravity, which cannot justly be imputed to himself.

\* *F.* No other hath ventured to declare the unpardonable nature of sin, without the influence of a mediatorial interposition, and a vicarious atonement by the sufferings of a superior Being.

\* *Cb.* The scripture declares no such thing. It informs us, in the Old Testament, that God pardons penitent sinners for his own sake, and in the New, that he pardons by or through a Mediator; but it never says, that he could not have done it for his own sake at all times. Nor does it ever speak of sin, as a thing that is unpardonable without a vicarious atonement: this is all an invention of men, and a relief of paganism; and was probably brought into Christianity by the heathen philosophers of the Alexandrian school, who had been used to such atonements before their conversion to Christianity.

\* *F.* That Christ suffered and died as an atonement for the sins of mankind, is a doctrine strongly and constantly enforced thro' every part of the New Testament.

\* *Cb.* But why do you perversely understand an atonement to mean the punishment of an innocent person instead of the guilty? (a doctrine absolutely inconsistent with every notion of divine justice, as you yourself confess), when it may and must be understood in the Jewish law to be made sometimes without any death at all, by water or oil, or an offering of flour. In short, whatever puts away enmity between two persons, though the enmity be only on one side, is in the scriptural language an atonement, as it causes a reconciliation. And when Christ declared the love of God to man, in offering a free pardon of sin to all, who would enter into his kingdom and obey his laws, and the gift of eternal life to his sincere subjects; it was the knowledge of this love of God to mankind, manifested by the death of Christ for our sakes, which put an end to that enmity and suspicion of his good will, which had always before prevailed in the heathen world, and brought them over and recon-

ciled them to God — But this is never represented in scripture to be a vicarious punishment of Christ; nor could it be so if men were forgiven *freely*, as St Paul declares: nor is it ever said in scripture, that Christ was punished. Besides, God did not reconcile himself to us, but reconciled us to himself; and accordingly the apostle says, “Now then we are ambassadors for Christ; as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

“It is therefore never said in scripture, either that God was reconciled to man, or that Christ reconciled God to man, for God was never at enmity with man; but, even when they were sinners, “God so loved the world, that he gave his only Son, to the end that all who believe in him should not perish, but have everlasting life.” The scripture therefore sounds our redemption upon the love of God, granting a *free* pardon, whereas you found it upon the resentment of God, demanding the punishment of the innocent person instead of the guilty; and which of these appears to be a conduct most agreeable to the nature of a just and good God?

F. But was not this a mediatorial interposition?

Cb. That is the very thing I say; God made his Son the only mediator between God and man, and gave him the power to forgive sin *freely*, and made him a prince and a Saviour in reward of his obedience to death. But his death was no vicarious punishment, nor any punishment at all; but was voluntarily undertaken, upon the prospect of the reward which was set before him; the prospect of gaining a power to confer a happy eternity upon millions. Whereas punishment is absolutely inconsistent with any reward or recompence in view. However, I observe, that in the note, where you are so sanguine in defence of the word atonement, you have omitted the word vicarious: and indeed there is no such word in scripture, nor were the Jewish sacrifices of that nature.

F. But is not the punishment of vice a debt due to justice?

Cb. I suppose you mean, that the suffering punishment, is the payment of a debt due to God. But do you think the payment of this debt so absolutely necessary, that it is not in the power of God to forgive it, whenever it may serve the cause of righteousness more effectually, than the exacting the payment of the debt?

F. There can be no forgiveness without a compensation.

Cb. I should rather think there can be no forgiveness so far as the compensation reaches; because so far, the debt is already paid;—and besides, there were many sins forgiven by Christ, before the supposed compensation was made; i. e. as soon as he took the character of the Son of Man.

F. Do not the Christian divines consider our sins as a debt, which Christ has already paid for us?

Cb. They do; but the New Testament never does so: however, supposing it true; who is to pay the debt to Christ? for



according to this notion, the debt is only transferred from the Father to the Son, and the difficulty still remains: for can we suppose, that the Son would forgive that debt without a compensation, which the Father would not; and exalt the mercy of the Son at the expence of the Father? God forbid!—An hypothesis must labour violently, that is involved in such blasphemy.

‘*F.* But if the vice is not punished, how can the debt be cancelled at all? You will not say that repentance can do it. If any by profligacy or extravagance should contract a debt, can repentance cancel the bonds? He must be ever accountable; unless they are discharged by himself or some other,—and this discharge Christianity holds out upon our repentance.

‘*Cb.* How can you tell us in the same breath, that repentance will not discharge the debt; and that Christianity holds out a discharge of it upon repentance? But suppose the creditor should have a great kindness for the debtor; and in hopes he might take up and amend his conduct, should actually forgive him the debt *freely*. Is not this a more probable supposition; than that he should think of requiring the payment of a debt by a person who did not owe it; and does not St. Paul declare this to be the case, as plainly as words can express it? *Rem. iii. 24.*

‘*F.* These doctrines are so far removed from every tract of human imagination, that it seems equally impossible that they should be derived from the knowledge or artifice of men.

‘*Cb.* I have answered this impious argument in another place, where you are more explicit.’

The answer here alluded to, with the remark which occasioned it, is as follows:

‘You can not pretend to say that this custom was derived from reason, for it directly contradicts it: nor from ignorance, for that could never have contrived so unaccountable an expedient: It must therefore be derived from natural instinct, or supernatural revelation, both which are equally the operations of divine power.

‘*Cb.* I don't wonder that a man has a bad opinion of reason, if he reasons in this manner. Is it possible for a Christian to believe that human sacrifices were instituted by God, and rest his belief upon such an impious argument; that because the doctrine is too contradictory to reason to be invented by men, therefore it must be derived from God! if this argument be just, the more absurd a doctrine is, it bids the fairer to be a divine revelation.—However, it appears very plainly to me, that human sacrifices arose from superstition; from an ignorance of the nature of God, from men's imagining him to be like themselves before they had cast-off their savage natures, from not distinguishing between Deism and Demonism, or between Jehovah and Moloch: from believing God to be of a cruel unforgiving nature,

nature, and pleased with his creatures misery. And indeed what folly is not superstition equal to? For to speak in your own way, did reason teach the Romans to appease the gods by driving a nail into the Capitol? or to come to the Christian ages, was it reason, or was it not far from the tract of human imagination, to think of making and eating the God of the universe?—Yet we see this is the belief of very learned and pious men, which shews, that if we once discard our reason in divinity, nothing is too absurd to be digested as a sacred mystery.

It would lead us beyond the limits of our Review to go on, and cite those passages, which deserve particular attention; and therefore we shall only add, that the author has ascertained the use of reason, the prerogative of natural religion, and the genuine doctrines of Christianity, with more accuracy and precision, than we have ever met with in any other writer; and that whoever wishes to form rational notions on these interesting subjects, will receive (provided he is a sensible and impartial reader) the highest satisfaction, in the perusal of this excellent Dialogue.

*Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. IV. 4to. 11. 1s. in sheets. Whiston.*

**A**RT. I. Account of Roman and other Antiquities in Brecknockshire. By John Strange, Esq.—It has been a received opinion among antiquaries, that the principality of Wales contains but few vestiges of the Romans; however, as no diligent search after antiquities had been made in that country, Mr. Strange conceived the supposition to be groundless, and was prompted to make inquiries, the result of which confirmed him in that belief. In a former paper he mentioned the discovery of a Roman station at Cwm, which he now takes to be the Magnis of Antoninus. A Roman causeway leads in a direct line from this place to Buahlt. It is elevated, and between 30 and 40 feet wide, consisting of ‘clayey soil, mixed with large pebbles and gravel bound hard together, and at present overgrown with grass.’ Mr. Strange here takes occasion to observe, that the other Roman roads in Wales were made with pebbles in the same manner. Between Castle-madoc and Llanworthid also, there are remains of another causeway in a western direction. This, according to Mr. Strange, may perhaps be part of a road that led to Caer-myrthen, the Maridunum of the Romans; or, perhaps it may have



have joined another, which is supposed to have led from the Gaer near Brecknock into Carmarthenshire over Treastle hill. As a proof of the existence of this last road, Mr. Strange mentions that a stone with a Roman inscription has been found on that hill. The words *IC IACIT* are legible, from whence we may suppose, the stone to have been erected in memory of the dead, whom the Romans generally buried along the roadside. Some other stones with Roman letters and a gold coin, *maximi moduli*, of Vespasian, have also been found near Ystraedvelty.

The Roman roads, though commonly strait-lined, were sometimes made to deviate considerably, where circumstances required it; they were likewise led along high ground, in preference to bogs and marshes. Where the low land was unavoidable, the Romans raised the road above the level of the fields over which it passed, by means of a foundation of brick. These foundations sometimes were laid over a vast extent of ground, and whole cities built upon them. That which lies under the town of Marsal in Lorrain is of this nature, and described at large in a pamphlet printed at Paris in 1740, in 8vo. entitled, *Recherches sur la nature & l'étendue d'un ancien ouvrage des Romains appelé communément Briquetage de Marsal*. Mr. Strange observes, that these causeys are sometimes sunk below the level, which he attributes to different natural causes. The cylindrical stone at Skethrog mentioned by Lhwyd \*, next attracted his attention. There is a Roman inscription on it, in which the name of Victorinus is distinguishable.

Mr. Strange then proceeds to examine the opinion of Camden relative to the ancient city of Loventium, which this learned antiquary supposes to have occupied the place of Brecon Meer, or Lake. It is currently received among the country people thereabouts, that the city was swallowed up, and the lake formed at the same time by an earthquake; but this Mr. Strange treats as fabulous. He acknowledges, however, that such changes have happened on the globe, and mentions the fall of several mountains in the Alps, which have left lakes in their stead. These changes, he contends, are not occasioned by volcanic fire, but by a subterraneous rarefied vapour and explosion, *absque flammis*, particularly because no lava, pumice, or other igneous concretions have ever been seen in the higher Alps. Notwithstanding this argument, the author immediately after declares himself to be 'firmly of opinion,' that granite, porphyry and other similar

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\* Camden's Britannia, 2nd edit. vol. ii. p. 707.

vitrifiable compound stones, ' which constitute the higher mountains of this chain are to be considered as *igneous* concretions.' These expressions, however, are so very vague, and so unlike those of a mineralogist, that we will not enter on the merit of the assertion. An account of some more modern British remains concludes this paper.

Art. II. On the term Lavant. By the hon. Daines Barrington.—The river Lavant, near Chichester, which is dry during part of the year, gave its name to three towns, situated on its banks, viz. East, West, and Middle Lavant. The term Lavant, however, is applied in Suffex to all brooks which are dry at some seasons, and also to sands upon the sea coast, which the tide leaves dry. The question is, from whence this term derives? Mr. Barrington deduces it from the Celtic, *Llavan*, to deprive. We cannot say this explanation is quite satisfactory.

Art. III. An Enquiry into the Nature and Cause of King John's Death, wherein is shewn that it was not effected by Poison. By the rev. Mr. Pegge.—Mr. Pegge proves, that no contemporary writer mentions the story of poisoning king John, and that no author speaks of it till about eighty years after that monarch's death. He also invalidates the story by representing the inconsistencies and disagreements of the different histories where it is recorded; and the fabulous turn of the whole. Some say he was poisoned by means of some pears, others by the juice of a toad; squeezed into a cup of wine. In the first case, he observes, the poison could only be arsenic, which never causes a *diarrhæa*, the symptom which it is said to have produced on king John. In the second case, he refers to Mr. Pennant, the British zoologist, who says, ' It is well known that quacks have eaten toads, and have besides squeezed their juices (which was the very case here) into a glass, and drank them with impunity.' The circumstances with which both the stories are introduced, undoubtedly give them the air of romances; but Mr. Pegge himself allows, that the monks of Swineshead abbey were no friends to the king, who came thither for a night's lodging, in the hour of distress, and not from choice.

Art. IV. Illustration of a Gold enamelled Ring, supposed to have been the property of Alhstan, bishop of Sherburne, with some Account of the State and Condition of Saxon Jewelry in the more early ages. By the rev. Mr. Pegge.—The ring here treated of is gold, enamelled, of good workmanship, and in fine preservation. It weighs above an ounce, and is the more valuable on account of its Saxon inscription, which, except on coins, are generally very rare. This inscription is the  
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name of the supposed possessor, Alhstan, the seventh bishop of Sherburne. Mr. Pegge finds a kind of fanciful figure upon one of the compartments of the ring, which he thinks is the dragon of Wesssex, from whence he concludes it to have belonged to the bishop of Sherburne, rather than to any of the three bishops of London, who likewise bore the name of Alhstan. The bishop of Sherburne was a very warlike and turbulent prelate, and died anno 867, in the beginning of the reign of Ethelred I. after he had sat at Sherburne 50 years. As it might be objected, that there were no artists in our island in bishop Alhstan's time, capable of executing so elegant a piece of work, Mr. Pegge proceeds to give an account of the Saxon jewelry previous to the reign of Alfred the Great. Ethelbert, the first Christian king of Kent, presented to the monastery of St. Augustine, near Canterbury, '*Misurium etiam argenteum, scapton aureum; iterum cellam cum freno aureo et gemmis exornatam, speculum argenteum, armigaifia oloferica, caucisiam ornatam, &c.*' Oswald, king of Northumberland, according to Bede, was wont to be served in silver at table on high festivals; and on one occasion being informed by his almoner that a multitude of poor people attended in the streets for his alms, he ordered the victuals to be carried out, and the dish to be broken in pieces and distributed among them. This was before A. D. 642. Soon after, an archbishop of York is mentioned in history, who was served in gold and silver, and had the scriptures bound with gold and precious stones. Mr. Pegge very justly observes, that the words of Eddius (Steph. p. 60.) concerning this transaction, seem to indicate that jewellers were at that time common artificers. It is impossible to follow the learned and ingenious author through the numerous instances which he has collected, to prove that goldsmiths existed in England long before king Alfred. In our opinion he has perfectly succeeded in the attempt, and displayed a thorough acquaintance with the history of our island.

Art. V. An Account of human Bones filled with Lead. In a Letter from the late Mr. Worth, with Observations thereon by Dr. Hunter.—Some bones found at Badwell Ash in Suffolk were filled with lead, which Mr. Worth supposes to have been occasioned either by lightning, or else by some subterraneous vapours taking fire in the vault. Dr. Hunter supposes the lead, which is perfectly pure and unmixed, to have been poured in, after the marrow had been consumed by time. Dr. Fothergill, to whom Mr. King shewed a bone of this kind, suggested that the filling it with lead might possibly be the work of men.

Art. VII. Remarks on the Antiquity and the different Modes of Brick and Stone Buildings in England. — By Mr. James Effex of Cambridge.—When Cæsar came into our island, the inhabitants, by his account, dwelt in huts. The Britons, however, according to Mr. Effex, must have had some buildings of stone prior to this period.

In Roman times, they were confessedly great artists in building, 'since about the time of our emperor Carausius they were forced, in Gaul, to send for masons into Britain, to rebuild their cities and public buildings, destroyed by the frequent irruptions of the Franks and other German nations \*.' There are few remains of Roman work in England, in which hewn stones have been used, and it is rather difficult, says Mr. Effex, to determine what is Roman. The Micklegate at York, which lord Burlington looked upon as a Roman work, he thinks is Norman. Some other works of that age have been thought Roman, because they contain the same materials disposed after the same manner. But the Roman methods of building were followed by Saxons and Normans long after the Romans had left the island. The south gate of Lincoln, however, is supposed to be indubitably Roman. The Roman walls were generally built with cement and tiles, laid in courses at convenient distances to bind the parts together, and at the external and internal angles to strengthen them. The Britons, however, were probably not ignorant of the art of making bricks before the arrival of their conquerors, since the Gauls, who had a constant intercourse with them (by Varro's account) built their houses with baked bricks. Between the time of Henry I. and Edward II. the Flemish manner of brick-making succeeded to the Roman, and has continued ever since with small variations in the size.

The remains of British masonry at Stone Henge our author supposes to be much more ancient than the conquest of Cæsar; nay, to have existed before Rome had a being; and as the Britons in that very early age must have been well acquainted with the art of building with stone, Mr. Effex concludes they could not be ignorant, already at that time, of building with brick; but this inference does not seem to follow with any propriety; for we must suppose, that the materials which nature offers were put in use, long before the artificial ones were invented.

Art. VIII. Observations on Kit's Cotty-House, in Kent. By the rev. Mr. Pegge.—This ancient British monument, formerly supposed to be the sepulchre of prince Catigern, brother

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\* Dr. Stukeley, in the *Archæologia*, vol. i. p. 39.



of king Vortimer, Mr. Colebrooke lately contended to be the monument of Horsa, the brother of Hengist. Mr. Pegge very justly observes the inconsistency of calling it a British building, when we suppose it erected in memory of a Saxon prince; he is therefore of opinion that it is much older than the time of the Saxon invasion, and looks upon it as a *cromlech*, without pretending to determine who was buried there. With regard to the cromlechs themselves, he does not seem inclined to adopt Dr. Borlase's opinion that they are funeral monuments, but rather supposes them to be places of worship.

Art. IX. Account of a singular Discovery of a Quantity of bird's Bones buried in Christ Church Priory, Hampshire. By Gustavus Brander, Esq.—In removing the rubbish of this ancient pile, Mr. Brander found a square flat stone, 2 feet 9 inches long, by 2 feet wide, carefully cemented with lead to the adjoining pavement. Under it was placed a heap of bones of bitterns, herons, cocks and hens, many of which had long spurs, and were well preserved. Mr. Brander is of opinion that the building, before it was converted to Christian uses, has been a pagan temple.

Art. X. An Account of the great Seal of Randolph, Earl of Chester, and of two ancient Inscriptions found in the Ruins of St. Edmond's Bury Abbey. By Edward King, Esq.—This curious seal of lead is supposed to have belonged to the fourth earl of Chester, who lived in king Stephen's time; and to have been hid in the abbey, on account of the vicissitudes of his fortune. It represents a man in the armour of the times, on horseback, with a broad sword in his hand. Of the two inscriptions, the first is observed to be written in a very ancient character, nearly resembling the Roman; but the purport is not mentioned. The other is a fragment, with the name of the poet Lydgate upon it.

Art. XI. Observations on a Coin of Robert, Earl of Gloucester. By Mr. Colebrooke.—This coin, improperly attributed to duke Robert, the eldest son of William the Conqueror, is here referred to the duke's natural son Robert, whom he created earl of Gloucester, and who carried on the civil war in the reign of king Stephen.

Art. XII. On the Origin of the word Romance. By the rev. Mr. Drake.—Contrary to Mr. Warton's opinion, that this word is wholly of French extraction, Mr. Drake endeavours to prove it Spanish. The Castilian, he says, was formerly called *romance*, and the kind of writings to which that name is now applied, he supposes to have been introduced into Spain by the Saracens.

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Art. XIII. Some Observations on Lincoln Cathedral ; by Mr. Effex.—This paper contains the dates when the different parts of that great Gothic pile were built, together with lord Burlington's opinion that its west front is preferable to any thing of the kind in Europe. Mr. Effex, however, is not satisfied with his lordship's compliment to Gothic architecture, but does not scruple to prefer it to the noble works of the Greeks and Romans. Does this writer live in the enlightened eighteenth century ? One would think he had written at the time when the foundation of Lincoln cathedral were laid.

Art. XIV. Account of the Discoveries at Pompeii, by Sir William Hamilton.—Twelve beautiful copper-plates, representing various parts of the ruins which have been brought to light at Pompeii, by digging out the soil, which covered that ancient city. Sir William has added explanations which are both learned and judicious.

Art. XV. Some Account of a Seal-ring belonging to Sir Richard Worsley, of Appledore Combe, in the Isle of Wight, Bart. By the rev. Dr. Milles, dean of Exeter, P. S. A.

Art. XVI. Conjectures on Sir Rd. Worsley's Seal. By J. C. Brooke, Esq. of the Herald's College.—This ring came into the family of Worsley, from the family of Stuart ; which appears from the Stuart arms which are partly represented on it.

Art. XVII. Dissertation on a most valuable gold Coin of Edmund Crouchback, Son of Henry III. By the rev. Mr. Pegge.—This supposed coin represents Edmund, sitting on a throne, as a sovereign, and therefore exactly resembles a seal of his, described in 3d vol. of the *Archæologia*, pl. xix. p. 357. It was struck in England, and probably with the same die, which was employed for the seal. Mr. Pegge therefore decides the *important* question, ' whether this coin ought to have a place in the English series or not ?' in the affirmative.

Art. XVIII. An Account of the Events produced in England by the Grant of the Kingdom of Sicily to Prince Edmund, second Son of King Henry III. with some Remarks on the Seal of that Prince. By Mr. Astle.—' The grant of this kingdom of Sicily by pope Innocent IV. to prince Edmund, says Mr. Astle, will be found upon enquiry to have produced the greatest events in their consequences, that ever appeared in the annals of England. Amongst others, the association of the barons against king Henry III. the appointing conservators of the peace in the several counties ; and the settling the democratical part of our constitution upon a permanent basis, by Simon Montford, earl of Leicester, whilst the king was his pri-



prisoner.—The emperor Frederic IV. who died in 1250, by his will shared his kingdoms among his children, giving the isle of Sicily to his son Henry, whom he had by his third wife, Isabella, sister to king Henry III. of England. Frederick's successor Conrade being at war with pope Innocent IV. the latter attempted to seize on Sicily. But foreseeing that this attempt might be attended with great expence, he offered the crown of Sicily to Richard, earl of Cornwall, 3d brother of king Henry III. who prudently declined it. The pope next offered it to the king himself, with the addition of Naples, who refused, being unwilling to deprive his nephew Henry, the son of Frederick, of his kingdom. This prince, however, and his brother Conrade, being both killed, the pope applied once more to king Henry, and offered the crown of Sicily for his second son Edmund, and the king was weak enough to accept it. In consequence, England was drained of immense sums of money, which the pope extorted in support of this war against Conradine, the late emperor Conrade's son. Henry was soon reduced to call a parliament for supplies, which absolutely refused to comply with his demands. The popes and the king now united to oppress the people; the former levied tenths in England, and the latter exacted a fine from all who had 15l. per ann. and did not take the order of knighthood. But this proving insufficient, another parliament was convened, which was not more favourable to the king than the former. At length it was adjourned to Oxford, and the king consented to the reform of government, which was put into the hands of twenty-four commissioners, who framed the six famous articles called the Provisions or Statutes of Oxford. The king was absolved by Urban IV. from his oath which he had taken to observe these statutes; and, refusing to be bound by them, the barons had recourse to arms, and the earl of Leicester took him prisoner, in the battle of Lewes. The earl, while he had the king in his power, summoned a parliament, consisting of two knights for each shire, and two burgeses for each borough; since when the right of the commons and burgeses to sit in parliament has never been questioned; although the commons were not regularly summoned to parliament for many years afterwards. In 1263, pope Urban IV. not being supported by the king of England, revoked his grant of Sicily to prince Edmund; and his successor, Clement IV. granted that kingdom to Charles of Anjou, the brother of St. Lewis, king of France. In 1265, Leicester caused the king formally to renounce the kingdom of Sicily in the name and on the behalf of himself and his son Edmund. But prince Edmund had ample amends for

for the loss of Sicily; for his brother, prince Edward, soon after defeating the earl of Leicester and his adherents, at Evesham, the earl's immense estates, and those of the earl of Derby and others were confiscated and given to Edmund, who was created earl of Lancaster, Leicester, Derby, and Campaigne. These vast possessions laid the foundations of the future greatness of the house of Lancaster, the power and influence of which encreased to such a height, that Henry of Bolingbrooke, being too powerful for a subject, deposed Richard II. and succeeded him. Thus in the person of Edmund were originally founded the great contentions which long subsisted between the two houses of York and Lancaster.

As to the coin which Mr. Pegge speaks of in the preceding article, Mr. Astle is of opinion, that it is nothing but a seal consisting of two laminæ of gold fitted together, but not yet perforated for the purpose of being appended. Edmund, being permitted to coin in England, would have made Henry still more odious to his subjects, without one single advantage to himself. The pope's subsidy was 2000 ounces of pure gold, therefore the expence of coining was unnecessary and useless. Neither is it probable that a coin of that size (14 dwts. 22 gr. in weight) which in the purchase of necessaries for the pope's army, would have been equal to near 40l. of our present money, could be coined for such a purpose, for which it was evidently useless.

Mr. Astle, from his acquaintance with our ancient history, and particularly with the documents which are still preserved in this country, has been enabled to give his valuable memoir a great degree of precision. He seems likewise to be possessed of experienced judgment and critical discernment, by means of which he has disclosed the secret causes of great revolutions in the annals of mankind. We have not only reaped instruction, but found that agreeable entertainment in the perusal of his essay, which is so rarely to be met with in the writings of antiquaries.

[ *To be continued.* ]

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*Georgical Essays: in which the Food of Plants is particularly considered, several new Composts recommended, and other important Articles of Husbandry explained, upon the Principles of Vegetation. Vol. V. small 8vo. 2s. 6d. Doddsley.*

**T**HIS volume commences with the account of a preparation of carrots for the use of seamen on long voyages. The method prescribed is as follows:

Take



‘ Take any quantity of carrots in the months of September or October. Let them be topped and tailed, and afterwards washed clean in warm water. Scrape them, and cut them into pieces about two inches in length, throwing away such parts as are decayed. Put the whole into a large copper, with as much water as will preserve the bottom from burning. Cover them up close, and light a moderate fire underneath, so that the carrots may be stewed and softened in the steam. When they have become sufficiently soft, let them be mashed and pulped through a coarse sieve. Then take a quantity of loaf sugar equal to the weight of the pulp, and, according to the rules of confectionary, reduce the whole over the fire to a proper consistence, taking care to evaporate the superfluous moisture by continual stirring. When cold, put this marmalade into pots, covering it over with a paper moistened in brandy; and over that such another covering as is generally recommended for conserves.’

In order to be satisfied that this anti-scorbutic will keep in a warm climate, the author informs us that he preserved some pots of it a whole year, in a room heated with a constant fire, and had the pleasure to observe that it kept extremely well. He ordered some pots to be acidulated with spirit of vitriol, but this method was not attended with equal success; on which account he thinks it most eligible to mix the acid with it occasionally.

The second Essay treats of the usefulness of bones in the manuring of land. The person by whom the experiment was made, acquaints us, that eight years ago he laid down to grass a large piece of very indifferent limestone land with a crop of corn; and in order that the grass-seed might thrive the better, he took care that the ground was well dressed. From this piece he selected three roods of equal quality with the rest, over which he spread bones broken very small, at the rate of sixty bushels per acre. The crop of corn produced by this management, was infinitely superior to that which was reaped from the other parts of the field. Next year, and ever since, the grass has also been superior, and annually becomes green three weeks before the contiguous land. Last year the same person dressed two acres with bones in two different fields prepared for turnips, sixty bushels to the acre, and had the pleasure to find the turnips greatly superior to the others managed in the common way. He likewise dressed an acre of grass-ground with bones, and rolled them in. The succeeding crop of hay was an extraordinary good one; but he has found from experience, that this kind of manure exerts itself more powerfully the second year than the first. He informs

us that bones of all kinds will answer the purposes of a rich dressing, but he apprehends that those of fat cattle are the best; an additional proof, he observes, to those formerly given in the Georgical Essays, that oil is the *food* of plants. Previous to spreading the bones on the land, it is recommended that they be well broken; and we are told, that at Sheffield, it is now become a trade to grind bones for the use of the farmer.

The third Essay contains some observations relative to the effects of fixed air on the colours and vegetation of plants, tending to confirm the curious experiments made by Dr. Priestley on this subject. The fourth presents us with ingenious conjectures on the action of different manures; and the fifth treats of the action of lime and marle as manures; with the making of artificial marle.

In the sixth Essay we meet with a method of raising the pine-apple by oak-leaves instead of tanner's bark. We shall lay before our readers the advantages said to attend this useful and æconomical improvement.

Many powerful reasons may be given why oak leaves (for I have not tried any other kinds) are preferable to tanners bark.

First, they always heat regularly; for, during the whole time that I have used them, which is near seven years, I never once knew of their heating with violence; and this is so frequently the case with tan, that I affirm, and indeed it is well known to every person conversant in the management of the hot-house, that pines suffer more from this one circumstance, than from all the other accidents put together, insects excepted. When this accident happens near the time of their fruiting, the effect is soon seen in the fruit, which always comes ill-shaped and exceedingly small. Sometimes there will be little or no fruit at all; therefore gardeners who make use of tan only for their pines, should be most particularly careful to avoid an over-heat at that critical season—the time of *showing* fruit.

Secondly, the heat of oak leaves is constant; whereas tanners bark generally turns cold in a very short time after its furious heat is gone off. This obliges the gardener to give the tan frequent turnings in order to promote its heating. These frequent turnings (not to mention the expence) are attended with the worst consequences; for by the continual moving of the pots backwards and forwards, the pines are exposed to the extremes of heat and cold, whereby their growth is considerably retarded; whereas, when leaves are used, the pines will have no occasion to be moved but at the times of potting, &c.—The pines have one particular advantage in this

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undisturbed situation; their roots go through the bottoms of the pots and mat amongst the leaves in a surprizing manner. From the vigour of the plants, when in this situation, it is highly probable that the leaves, even in this state, afford them an uncommon and agreeable nourishment.

‘ Thirdly, there is a saving in point of expence, which is no inconsiderable object in places where tan cannot be had but from a great distance, as is the case here, the article of carriage amounting to ten shillings for each waggon-load. Indeed, this was the principal reason that first induced me to make trial of leaves.

‘ My last ground of preference is the consideration that decayed leaves make good manure; whereas rotten tan is experimentally found to be of no value. I have often tried it, both on sand and clay, also on wet and dry lands, and never could discover, in any of my experiments, that it deserved the name of a manure; whereas decayed leaves are the richest, and, of all others, the most suitable for a garden. But this must only be understood of leaves after they have undergone their fermentation, which reduces them to a true vegetable mould, in which we experimentally know that the food of plants is contained—but whether that food be oil, mucilage, or salt, or a combination of all three, I leave to philosophers to determine. This black mould is, of all others, the most proper to mix with compost earth, and I use it in general for pines, and almost for every thing that grows in pots. For flowers it is most excellent. The remainder of this vegetable mould may be employed in manuring the quarters of the kitchen-garden, for which purpose it is highly useful.

‘ Leaves mixed with dung make excellent hot-beds—and I find that beds compounded in this manner preserve their heat much longer than when made entirely with dung. In both cases the application of leaves will be a considerable saving of dung; a circumstance very agreeable, as it will be the means of preventing the contests, frequently observed in large families, between the superintendant of the gardens and the directors of the husbandry.’

The seventh Essay contains an account of the method of planting upon the duke of Portland’s estates in Nottinghamshire. In the two succeeding is given a comparative view, the one of top-dressing, and the other of baron Van Haake’s compost, the oil-compost, and foot mixed with ashes. The tenth is employed on the culture of cabbages; the eleventh on the method of preparing land for sowing lucern broad-cast; the twelfth on nutritive lime; the thirteenth on the best method

of raising early potatoes ; and the fourteenth on dibbling wheat.

Subsequent to the Essays, twenty-three experiments on miscellaneous subjects are related, with the names of the several gentlemen by whom they have been made. Should the philosophical and practical parts of agriculture continue to be so accurately investigated, as by those who have contributed to the Georgical Essays, we may expect to see this valuable art carried to a higher degree of perfection than it has hitherto ever attained.

*Sermons by Hugh Blair, D. D. one of the Ministers of the High Church, Edinburgh. 8vo. 6s. bound. Cadell.*

**A**S we sometimes hear people talk of excellent sermons and admirable discourses, let us endeavour to ascertain the meaning of these general expressions, and see what are the characteristics of a perfect composition in that species of writing.

We may include these characteristics under three heads, just sentiments, regular order, and elegance of style.

First, the sentiments ought to be just. That is, the author's representations of the divine nature should be honourable and exalted ; his explications of scripture clear and accurate ; his notions of piety and morality warm, rational, and manly. Just sentiments are as necessary in writing, as good materials in a building. If these are wanting, no superficial decorations can supply the deficiency.

In the next place, these sentiments should be ranged in proper order, as they naturally arise from each other. If they are thrown together promiscuously ; if there is not what the critics require in an epic poem, a beginning, a middle, and an end, the whole composition will be but a confused, incoherent rhapsody ; it will resemble the materials of a building, heaped upon one another, without any regard to regularity, symmetry, proportion, or any of the rules of architecture.

The last essential ingredient in good writing is elegance of style. This consists in accuracy, perspicuity, and ease. There must be no grammatical improprieties, no embarrassed or obscure sentences, no mean or vulgar phrases, no pedantic expressions. The language should be majestic, but not pompous ; the metaphors natural, but not common ; the periods harmonious, but not poetical. Without these embellishments, the finest sentiments are debased and obscured ; as a building consisting of the best materials, and constructed on the most elegant



elegant plan, can never be pleasing to the eye, if it be destitute of all external ornaments. The finest marble must be polished, before it can display its genuine lustre. Mr. Addison, speaking of the advantages of a good style, observes, that 'there is as much difference between apprehending a thought, clothed in Cicero's language, and that of an ordinary writer, as between seeing an object by the light of a taper, and the light of the sun \*.'

Besides these essential properties of good writing, sermons, which are published, and consequently addressed to men of letters, should have some degree of novelty to recommend them. They should cast a new light on some interesting subject, some point, which has been either entirely overlooked, superficially treated, or improperly represented, by preceding writers. Otherwise they will be a useless addition to that vast collection of theological compositions, with which the republic of learning already abounds.

Dr. Blair's discourses are not defective in any of these respects. On the contrary, they are distinguished by an air of superior genius, by an extraordinary elevation of sentiment, and by a remarkable spirit and elegance of language.

Sermon I. The design of this discourse is to shew, that morality without devotion, or devotion without morality, is defective; that their union is necessary to form the consistent, the graceful, the respectable character of the real Christian.

With many persons virtue is more respectable than piety. They rest upon their humanity, their public spirit, their probity, and honour. They arrogate to themselves all the manly and active virtues. But devout affections and religious duties they treat with contempt, as founded on visionary speculations, and fit to employ the attention only of weak and superstitious minds. In the former part of this discourse, the author endeavours to convince them of their error, by these and the like just and animated expostulations.

'Canst thou pretend to be a man of reason, nay, a man of virtue, and yet continue regardless of one of the first and chief dictates of human nature? Where is thy sensibility to what is fit, if that loud voice, which calls all nations throughout the earth to religious homage, has never been heard by thee? Or, if it has been heard, by what strange and false refinements hast thou stifled those natural sentiments, which it tends to awaken? Calling thyself a son, a citizen, a friend, claiming to be faithful and affectionate in these relations, hast thou no sense of what thou owest to thy first parent, thy highest sovereign, thy

greatest benefactor? Can it be consistent with true virtue or honour to value thyself upon thy regard to inferior obligations, and yet to violate that which is the most sacred and the most ancient of all? When simple instinct teaches the Tartar and the Indian, together with his alms and good works to join his prayers to that Power, whom he considers as the source of good, shall it be no reproach, in the most enlightened state of human nature, and under the purest dispensation of religion, to have extinguished the sense of gratitude to heaven, and to slight all acknowledgement of the great and the true God? What does such conduct imply, but either an entire want, or a wilful suppression of some of the best and most generous affections belonging to human nature? Surely, there must be an essential defect in that heart, which remains cold and insensible, where it ought to be affected most warmly. Surely, such a degree of depravity must be lodged there, as is sufficient to taint all the other springs of pretended virtue.'

Sermon II. III. On the Influence of Religion upon Adversity and Prosperity.—It is well known, that pride and presumption are the common attendants of prosperity. On this topic the author suggests these pathetic considerations.

' You have said in your hearts, you shall never be moved; you fancy yourselves placed on a mountain which standeth strong. Awake from those flattering dreams, and behold how every thing totters around you! You stand on the edge of a precipice; and the ground is sliding away below your feet. In your health, life, possessions, connections, pleasures, the seeds of change are sown; principles of destruction work. The mine advances in secret, which saps the foundations, while you revel on the surface. No mighty effort, no long preparation of events, is needed to overturn your prosperity. By slow degrees it rose. Long time, much labour, and the concurrence of many assisting causes, were necessary to rear it up; but one slight incident can reduce it to nought. Suspicions are infused into the patron or the prince on whom you depend; and your disgrace ensues. Exercise, or amusement, kindles a fever in the veins of those whom you loved; and you are robbed of your comforts and hopes. A few grains of sand lodge themselves within you; and the rest of your life is disease and misery. Ten thousand contingencies ever float on the current of life, the smallest of which, if it meet your frail bark in the passing, is sufficient to dash it in pieces.—Is this a place, is this a time, to swell with fancied security, to riot in unlawful pleasure, and, by your disregard of moral and religious duties, to brave the government of the Almighty? He hath stamped every possession of man with this inscription, rejoice with trembling. Throughout every age, he hath pointed his peculiar displeasure against the confidence of presumption, and the arrogance of prosperity. He hath pronounced, that whosoever exalteth himself shall be abased. And shall



shall neither the admonitions which you receive from the visible inconstancy of the world, nor the declarations of the divine displeasure, be sufficient to check your thoughtless career? Know, that by your impiety, you multiply the dangers which already threaten you on every side; you accelerate the speed with which the changes of the world advance to your destruction. The Almighty touches with his rod that edifice of dust, on which you stand, and boast of your strength; and at that instant, it crumbles to nothing.'

If there be any fault in this animated passage, it consists in the too quick succession of metaphorical images, incompatible with one another.—These infatuated men, whom the author describes, are supposed to be in a flattering dream, fancying themselves placed on a strong *mountain*, while they are standing on the edge of a *precipice*; the ground is *sliding away* beneath their feet; the *seeds* of change are *sown*; the *mine* advances; their prosperity is *reared up* by slow degrees, but one slight incident is capable of reducing it to *nought*; the smallest contingency is sufficient to dash their *bark* in pieces; they are pursuing their pleasures with a thoughtless *career*, yet all the while *standing on an edifice of dust*.

Here, we presume, the author has not sufficiently attended to this important rule of Quintilian: 'Id in primis est custodiendum, ut quo ex genere cœperis translationis, hoc desinas.' The introduction of these different images, within the compass of one short paragraph, resembles the fault of those writers, who, as the same judicious critic observes, begin a sentence with storms, and end it with flames: 'cum initium à tempestate sumserunt, incendio aut ruinâ finiunt.' Lib. viii. 6.

Sermon IV. On our imperfect Knowledge of a future State.—In this discourse the author shews, that we have no reason, either to complain of Providence, or to object to the evidence of a future state, because that evidence is not of a more sensible and striking nature; that the full display of a future state, would be unsuitable to the character of man, in every view, either as an active being, or a moral agent; that it would disqualify him for taking part in the affairs of the world; for relishing the pleasures, or for discharging the duties of life; that it would abolish those virtues, which are the great instruments of his improvement; and entirely defeat the purposes of his being placed on this earth. The conduct of the Deity, he thinks, may be thus illustrated by analogy.

'Upon the supposition of immortality, this life is no other than the childhood of existence; and the measures of our knowledge must needs be proportioned to such a state. To the successive stages of human life, from infancy to old age, belong

certain peculiar attachments, certain cares, desires, and interests; which open, not abruptly, but by gradual advances, on the mind, as it becomes fit to receive them, and is prepared for acting the part to which, in their order, they pertain. Hence, in the education of a child, no one thinks of inspiring him all at once with the knowledge, the sentiments, and views of a man, and with contempt for the exercises and amusements of childhood. On the contrary, employments suited to his age are allowed to occupy him. By these, his powers are gradually unfolded; and advantage is taken of his youthful pursuits, to improve and strengthen his mind; till, step by step, he is led on to higher prospects, and prepared for a larger and more important scene of action.'

Our author has the following just reflections on the concealment, under which Providence has placed the events of futurity.

'If, he says, in this present mixed state, all the successive scenes of distress through which we are to pass, were laid before us in one view, perpetual sadness would overcast our life. Hardly would any transient gleams of intervening joy be able to force their way through the cloud. Faint would be the relish of pleasures, of which we foresaw the close: insupportable the burden of afflictions, under which we were oppressed by the load not only of present, but of anticipated sorrows. Friends would begin their union, with lamenting the day which was to dissolve it; and, with weeping eye, the parent would every moment behold the child whom he knew that he was to lose. In short, as soon as that mysterious veil, which now covers futurity, was lifted up, all the gaiety of life would disappear; its flattering hopes, its pleasing illusions, would vanish; and nothing but its vanity and sadness remain. The foresight of the hour of death would interrupt the whole course of human affairs; and the overwhelming prospect of the future, instead of exciting men to proper activity, would render them immovable with consternation and dismay.—How much more friendly to man is that mixture of knowledge and ignorance which is allotted him in this state! Ignorance of the events which are to befall us, and of the precise term which is to conclude our life, by this ignorance our enjoyment of present objects is favoured; and knowing that death is certain, and that human affairs are full of change, by this knowledge our attachment to those objects is moderated. Precisely in the same manner as by the mixture of evidence and obscurity which remains on the prospect of a future state, a proper balance is preserved betwixt our love of this life, and our desire of a better.'

Sermon V. On the Death of Christ, from these words of our Saviour, 'Father, the hour is come.' John xvii. i.—The points,



points, upon which the doctor expatiates, are the events of that hour.

‘ It was then, he says, the hour in which the Son of God was to terminate the labours of his important life, by a death still more important and illustrious; the hour of atoning, by his sufferings, for the guilt of mankind; the hour of accomplishing prophecies, types, and symbols, which had been carried on through a series of ages; the hour of concluding the old, and introducing to the world the new dispensation of religion; the hour of his triumphing over the world, death and hell; and the hour of his erecting that spiritual kingdom, which is to last for ever.’

In treating of types the author says:

‘ Every remarkable event, every distinguished personage under the law, is interpreted in the New Testament. as bearing some reference to the hour, of which we treat. If Isaac was laid upon the altar as an innocent victim; if David was drawn from his throne by the wicked, and restored by the hand of God; if the brazen serpent was lifted up to heal the people; if the rock was smitten by Moses to furnish drink in the wilderness; all were types of Christ, and alluded to his death.’

We are sorry to find this ingenious author asserting, that *every* remarkable incident, *every* distinguished personage under the law, is to be considered as a type, or a prefiguration of some event under the gospel. Those writers who have adopted this notion, and, from a few plain illustrations, similes, and comparisons, in the New Testament, have imagined, that it is confirmed by the sacred writers, have been men of more piety than taste, more invention than judgment: and their defences of Christianity rather calculated to expose the scriptures to ridicule, than to convert unbelievers.

Sermon VI. On Gentleness: or that virtue, which corrects whatever is offensive in our manners: and, by a constant train of humane attentions, studies to alleviate the burden of common misery.—This discourse is more particularly useful, as that amiable quality, which is the subject of it, is seldom viewed in a religious light; and is more readily considered, by the generality of men, as a mere felicity of nature, or the effect of a polite education, than as a Christian virtue, which they are obliged to cultivate.

Sermon VII. On the Disorders of the Passions.—Among other reflections on the story of Haman and Mordecai, which is the subject of this discourse, we have these striking remarks:

‘ Sceptics reason in vain against the reality of a divine government. It is not the subject of dispute. It is a fact which carries

carries the evidence of sense, and displays itself before our eyes. We see the Almighty manifestly pursuing the sinner with evil. We see him connecting with every signal deviation from duty those wounds of the spirit which occasion the most exquisite torment. He hath not merely promulgated his laws now, and delayed the distribution of rewards and punishments, until a future period of being. But the sanctions of his laws already take place; their effects appear; and with such infinite wisdom are they contrived, as to require no other executioners of justice against the sinner, than his own guilty passions. God needs not come forth from his secret place, in order to bring him to punishment. He needs not call thunder down from the heavens, nor raise any minister of wrath from the abyss below. He need only say, Ephraim is joined to his idols; let him alone: and, at that instant, the sinner becomes his own tormentor. The infernal fire begins, of itself, to kindle within him. The worm that never dies, seizes on his heart.

Let us remark also, from this example, how imperfectly we can judge from external appearances, concerning real happiness or misery. All Persia, it is probable, envied Haman as the happiest person in the empire; while yet, at the moment when we now consider him, there was not within its bounds, one more thoroughly wretched. We are seduced and deceived, by that false glare which prosperity sometimes throws around bad men. We are tempted to imitate their crimes, in order to partake of their imagined felicity. But remember Haman, and beware of the snare. Think not, when you behold a pageant of grandeur displayed to public view, that you discern the ensign of certain happiness. In order to form any just conclusion, you must follow the great man into the retired apartment, where he lays aside his disguise. You must not only be able to penetrate into the interior of families, but you must have a faculty by which you can look into the inside of hearts. Were you endowed with such a power, you would most commonly behold good men, in proportion to their goodness, satisfied and easy; you would behold atrocious sinners, always restless and unhappy.'

Sermon VIII. On our Ignorance of Good and Evil in this Life.—In this discourse the author vindicates the wisdom of Providence, by shewing the many useful purposes, which this ignorance serves to promote.

It serves, he says, to check our presumption and rashness, and to enforce a diligent exertion of our rational powers, joined with a humble dependence on divine assistance. It moderates eager passions respecting worldly success. It inculcates resignation to the disposal of a Providence, which is much wiser than man. It restrains us from employing unlawful means, in order to compass our most favourite designs. It tends to attach us more closely to those things, which are unquestionably good; and leads our thoughts and desires to a better world. It is therefore



fore such a degree of ignorance as suits the present circumstances of man better than more complete information concerning good and evil.'

Sermon IX. On religious Retirement.—In this discourse the author makes the following ingenious observation :

' In conversing with a fellow-creature on earth, it is not with his body we converse, though it is his body only which we see. From his words and actions we conceive his mind ; with his mind, though invisible, we hold correspondence, and direct towards this spiritual essence, our affection and regard. In like manner, though here we behold no more of God than what his works display, yet, in those displays, we are capable of perceiving the Universal Spirit, and of holding correspondence with this unseen Being, in veneration, gratitude, and love.'

Sermon X. On Devotion.

Sermon XI. On the Duties of the Young.

Sermon XII. On the Duties and Consolations of the Aged.—The author very properly suggests the consolations, which religion administers at the close of life. But it may be observed, that nature likewise affords some consolations at this awful crisis, which it may be of use to consider. If we may reason by analogy, it seems very probable, that there is not that pain in death, which we are apt to imagine. We have not the least idea of having suffered any uneasiness at our entrance into life, why then should we suppose, that our transition from this state of existence to another will be attended with more sensible convulsions?—As the human frame sinks into dissolution, it is natural to suppose, that the sense of pain proportionably subsides.—To die is but to sleep. And we know, that sleep steals softly and imperceptible on the senses, and plunges the soul at once into a pleasing insensibility.—There are many other considerations of this nature, which might be alledged, were not this a digression from the point in hand.

Sermon XIII. On the Power of Conscience.—In this discourse the author illustrates the following observations : that a sense of right and wrong in conduct, or of moral good and evil, belongs to human nature ; that it produces an apprehension of merited punishment, when we have committed evil ; that though this inward sentiment be stifled during the season of prosperity, yet in adversity it will revive ; and that when it revives, it determines us to consider every distress, which we suffer, as an actual infliction of punishment by heaven.

Sermon XIV. On the Mixture of Joy and Fear in Religion.

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## Sermon XV. On the Motives to Constancy in Virtue.

Though these subjects are common and familiar, and the author's arguments, in general, such as have been frequently used by others; yet, by a beautiful style, he has given them a peculiar lustre, like that inimitable sunshine which Titian is said to have diffused over his landscapes.

As simplicity is one of the greatest beauties in language, we are inclined to think, that the common grammatical arrangement of the words in the following sentences would have been more agreeable.

‘How comfortable the reflection that *him* no poor man can upbraid for having with-held his due; *him* no unfortunate man can reproach for having seen and despised his sorrows.’—‘No sooner are they overtaken by distress, than to religion they all *fly*.’—

There is an incongruity in the following metaphors:

‘Who but must drop a tear over the *ruins* of human nature, when he beholds that *morning*, which arose so bright, *setting* in such untimely darkness; and those abilities, which were fitted for *spining* in the highest station, *sacrificed* at the shrine of low sensuality.’—‘Such *prospects* shed a pleasing tranquility over the old age of the righteous man. They *make* the *evening* of his days go down unclouded; and allow the *stream* of life, though waxing low, to run clear to the last drop.’

There is some little impropriety in the following phrases.

‘The world may call them men of pleasure; but of *all others* they are the greatest foes to pleasure.’—

The words, *of all others*, are not only redundant, but imply an absurdity. For, to say, that men of pleasure are *of others*, is to suppose, that they are not themselves.

—‘The neglect or scorn of the world *expose* [exposes] them not to any contempt in his sight.’—‘To *weary* [to be weary] in well-doing.—‘No where *shall* [will] you find them without some form of religion.’—‘How fair soever it may *show* [appear] to the world.’—‘When he looks up to that *invisible* hand, which operates throughout the universe.’—

He should rather have said, ‘When he sees the *operations* of an invisible hand; or, ‘When he looks up to that *almighty* hand, &c.

There are other similar inaccuracies in this volume; but they do not affect the merit of these admirable discourses.



*Poems. A new Edition, with Additions. By Thomas Warton.*  
8vo. 3s. Becket.

THOSE flowers of Parnassus, which have been separately approved and admired by almost all tastes, will hardly cease to be admired and approved when plucked by the hands of the Muses, and formed into a never-fading chaplet to crown the brows of their favourite son—a chaplet, ‘adorned, as Milton says, with what to sight or smell is sweet—’ from the mixed blooms of which, agreeably to the poet’s hopes, some distinguished flowers have caught the glance of royalty;

‘——— and, rich in nature’s hue,  
Entwined her diadem with honour due \*.’

But, to quit the fragrant steeps of Parnassus, for the barren wastes of criticism, this edition of Mr. Warton’s *Poems* is enriched with some performances which have never before been printed: two miscellaneous pieces, nine odes, and seven sonnets. To these we shall now proceed to advert—and we shall advert to them regularly as they occur in the publication.

The ‘Inscription in a hermitage at Ansley Hall in Warwickshire,’ is beautifully simple and elegant. Old Orpheus is fabled to have inticed mankind from their rude rocks and caves into civilization and society—if we had many such poets as Mr. Warton, mankind would return to their caves and their rocks; and honest Orpheus must do all his work over again. The enviable inmate of the hermitage is supposed to speak through the whole inscription, the fourth stanza of which concludes with this truly poetic image:

‘Then, as my taper waxes dim,  
Chant, ere I sleep, my measur’d hymn;  
And, at the close, the gleams behold  
Of parting wings bedropt with gold.’

The ‘Monody written near Stratford upon Avon,’ does not disgrace its author, nor ‘the bard divine,’ who there

‘—first, at Fancy’s fairy-circled shrine,  
Of daisies pied his infant offering made.’

For the ‘Ode to Sleep’ it should seem that we are indebted to some cruel fair. It is affecting—with regard to its readers, it does not nurse, it *murders* sleep. But her ‘crown of poppies,’ we think, should not be ‘placed on the poet’s breast.’ The concluding lines contain undoubtedly a very grand idea—

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\* See Mr. Warton’s poem on the king’s marriage, 1761, p. 15 of this edition.

' Nor would the dawning day my sorrows charm ;  
 Black midnight, and the radiant noon, alike  
 To me appear, while with uplifted arm  
 Death stands prepar'd, but still delays, to strike—'

Yet we think we trace him, as Dryden says, in the snow  
 of Milton ;

' And over them triumphant Death his dart  
 Shook, but delayed to strike——'

where the inimitable pause upon the first syllable *shook*, gives  
 you the giant portrait of Death, hanging over his with-holden  
 stroke, almost (we were going to say quite) as forcibly, as the  
 pencil of a Reynolds, or a Mortimer.

' The Hamlet,' an ode descriptive of the happiness which  
 awaits the inhabitants of hamlets, is picturesque and pleasing.  
 If the images be not altogether new, the subject, and not the  
 poet, is in fault.

We should not wonder to hear the reader of this ode, like the  
 hero of antiquity, choose rather to be the first man in Mr. War-  
 ton's village, than the second at Rome.—If the rhyme would  
 suffer us, we could wish, in the last line but three, to change  
*wore* into *worn* ; for the sake of our old friend, Grammar.

' Ode the third, written at Vale-royal abbey in Cheshire,'  
 breathes the genuine spirit of Gray ; whose Elegy, we do not  
 doubt, accompanied our poet, while he stray'd

o'er the forgotten graves and scatter'd tombs.'

The abbey, where the scene of this contemplative poem is  
 laid, was

' ——rear'd by charity's misguided zeal,'

in consequence of a vow made by Edward I. on his return  
 from the crusade. Some of the poet's reflexions are general ;  
 many of them arise naturally from the time in which, and the  
 occasion on which, the abbey was founded : all are equally and  
 elegantly moral. Of Ambition he has given us a most superb  
 and masterly sketch—

' Sore *beat* by storms in glory's arduous way,  
 Here might Ambition muse, a pilgrim sage ;  
 Here raptur'd see, Religion's evening ray  
 Gild the calm walks of his reposing age.'

' The First of April,' ode 4, is a delightful landscape,  
 painted from nature, on that day ; where the frenzy-rolling  
 eye of the poet, or of the painter (which you will), has been  
 careful to omit no one striking, peculiar, characteristic object.  
 Like other painters, our artist has introduced himself into his  
 piece ; and, if our readers will promise not to interrupt his  
 meditations, we will give them a short peep at him—

' Musing



' Musing through the lawny park,  
The lonely poet loves to mark,  
How various greens in faint degrees  
Tinge the tall groupes of various trees.'

There is a descriptive 'Ode on the Approach of Summer,' written (we believe) also by this gentleman, and published in *The Union* \*, which has great merit.—In the ode before us, ode 4, we find two rhymes rather faulty; which we should not mark if Mr. Warton were not generally so careful in that respect: *woos*—*excuse* (the substantive); *shone*—*flown*.

The ode 'sent to Mr. Upton, on his edition of the Faerie Queene,' is well adapted to the subject.—The sixth stanza of this Ode, should have *rove* for *roves*.

Of this collection perhaps 'The Suicide, Ode 6,' is the best. The affecting plan of it is designed by the instructive hand of Morality, and executed by the magic pencil of Poetry. First you are caught up by the powerful arm of the inchanter, and placed on the solitary, desolated spot, where the paternal caution of the laws ordains the sullen suicide to be interred. Then are described the lowering morning, and the shocking manner, of his death. These are followed by a natural transition to the behaviour of the miserable wretch for some sad time before—

' Full oft, unknowing and unknown,  
He wore his endless noons alone,  
Amid th' autumnal wood:  
Oft was he wont, in hasty fit,  
Abrupt the social board to quit,  
And gaze with eager glance upon the tumbling flood.'

Next is introduced mistaken Scorn, who enquires why Education, why Taste, did not teach him better. To this Humanity answers, with too much probability of truth, that they did but fill

' ——— his soft ingenuous mind  
With many a feeling too refin'd;  
And rous'd to livelier pangs his wakeful sense of woe.'

' But Humanity, while dropping the poetic tear upon his grave, while 'for guilt, in specious lays, she twines the wreath of glory;' is, in her turn interrupted by a cherub voice, which

\* This elegant collection of Scots and English poetry contains some other valuable pieces by Mr. Warton; most, if not all, of which ought surely to have found their places in this volume. Why one in particular, which is so justly and universally admired, should not be inserted, we are at a loss to guess: especially as 'The Complaint of Cherwell,' ode 8, is, without it, not intelligible.—Had this edition of Mr. Warton's poems been printed at Oxford, Alma mater would have been more grateful, as well as more wise, than to have omitted—what however will not from its omission be forgotten—'The Triumph of Isis.'

throws

throws all that reproach and odium upon the suicide so justly due to him, whatever were his motives; and tells the poet and his readers how surely religion's aid divine

‘ ————had lull’d to rest

Yon foul self-murderer’s throbbing breast,

And stay’d the rising storm :

Had *bade* the sun of hope appear

To gild the darken’d hemisphere,

And give the wonted bloom to nature’s blasted form.

‘ Vain man ! ’tis heaven’s prerogative

To take, what first it deign’d to give,

Thy tributary breath :

In awful expectation plac’d,

Await thy doom, nor impious haste

To pluck from God’s right hand his instruments of death.”

The most unhappy wretch, resolved on suicide, would forego his purpose for one half hour to read a poem on this subject by Mr. Warton; and, having read this ode, would perhaps forego his purpose for ever.

Of suicide we, by no means, accuse our author; but we accuse him, if we may have leave to coin a word, of *sui-plagiarism*. In the Ode to Sleep, she is intreated by the poet to

‘ Steep his senses in oblivion’s balm—’

and here the suicide is described beseeching the same friendly power

‘ ————in the balm

Of bland oblivion’s dew his burning eyes to steep.’

Mr. Warton must be less happy at new thoughts, before his readers will easily pardon a repetition.

The rankest puritan could surely never find the smallest fault with clergymen, for passing sometimes from the Christian pulpit to the Heathen Parnassus, if they always returned with an herb so truly medicinal to the world as this, we do not doubt, will prove.

Next in order comes ode 7, ‘sent to a friend, on ‘(his, it should be; the friend’s)’ leaving a favourite village in Hampshire;’ which seems designedly to have pushed itself next to the one already pronounced to be the best. But there are different kinds of beauty, and there are nine Muses. Difficult indeed is it for the distracted critic to determine with any degree of certainty; since, no sooner has he given the golden prize to one fair claimant, than his admiration is caught by another, to whose charms he would perhaps have decided it, had she first appeared. The prize however is gone—all we

have



have now in our power is to let this beautiful candidate speak for herself in a larger extract than any which this article will contain.

' Ah mourn, thou lov'd retreat ! No more  
Shall classic steps thy scenes explore !

Unnotic'd now, at twilight's dawn  
Returning reapers cross the lawn :  
Nor fond attention loves to note  
The weather's bell from folds remote :  
While, own'd by no poetic eye,  
Thy pensive evenings shade the sky !

For lo ! the bard who rapture found,  
From every rural sight or sound ;  
Whose genius warm, and judgment *chast*,  
No charm of genuine nature *past* ;  
Who felt the muse's purest fires,  
Far from thy favour'd haunt retires :  
Who peopled all thy vocal bowers  
With shadowy shapes, and airy powers.

And see, thy sad sequester'd glooms  
Their antient, dread repose resumes !  
From the deep dell, where shaggy roots  
Fringe the rough brink with wreathed shoots,  
Th' unwilling Genius flies forlorn,  
His primrose-chaplet rudely torn.  
With hollow shriek the nymphs forsake  
The pathless copse, and hedge-row brake.  
Where the delv'd mountain's headlong side  
Its chalky entrails opens wide,  
On the green summit, ambush'd high,  
No longer Echo loves to lie.  
No pearl-crown'd maids, with wily look,  
Rise beckoning from the reedy brook.  
Around the glow-worm's glimmering bank,  
No fairies run in fiery rank ;  
Nor brush, half-seen, in airy tread,  
The violet's unprinted head.  
But Fancy, from the thickets brown,  
The glades that wear a conscious frown,  
The forest-oaks, that pale and lone,  
Nod to the blast with hoarser tone,  
Rough glens, and sullen waterfalls,  
Her bright ideal offspring calls.'

As to ' The Crusade'— we do not know whether our poet have not shown more genius in the choice, than in the execution of his subject. Gray is a singular instance—It is not every bard who can ' wake to ecstasy the living lyre' of Pindar ; nor, possibly, would even Pindar have succeeded on a more trifling instrument. Mr. Warton's pensive genius appears to

us to resemble Thomson's; and Gray's, in his elegy and lighter odes—of a turn to accompany either, in the evening meditation, or 'to meet the sun upon the upland lawn;' but too weak, too timid to ascend the presumptuous car of the latter, and whirl it through the pathless fields of inspiration. Yet is there one idea in this ode conceived in the true spirit of real poetry—where the warrior-minstrels, in their solemn song, break out thus to the proud Saracen;

“ When eve has hush'd the buzzing camp,  
Amid the moonlight vapours damp,  
Thy necromantic forms, in vain,  
Haunt us on the tented plain:  
We bid those spectre-shapes avaunt,  
Ashtaroth, and Termagaunt!  
With many a demon, pale of hue,  
Doom'd to drink the bitter dew  
That drops from Macon's sooty tree,  
Mid the dread grove of ebony.  
Nor magic charms, nor fiends of hell,  
The christian's holy courage quell.”

One line we cannot but mark as unworthy the subject and the author—

‘ England shall end thy glory soon.’

There is another which we do not much admire—

‘ We tread the Tyrian vallies now.’

Nor should our poet's drums, we are of opinion, *hoarse discord bray*; nor his giant wheels *barb thunder grate*: Mr. Warton's muse has so many strong, nervous expressions of her own, that she is most unjustifiable in borrowing any.

‘ The Grave of King Arthur,’ ode 10, does not make us alter our opinion of the true flight of our author's genius—designed by nature rather to warble his wood-notes wild amidst the still groves of retirement; than, on eagle wing, to dare the noontide blaze. Do not *underneath—death*, rhyme better to the eye than to the ear?

Of the odes, some, we should think, were better called elegies:—and perhaps all by other names, except these two last.

Mr. Warton, with a view (or rather with an ear) to harmony, more than once uses *cogenial* for *congenial*. Bentley, in his learned dissertation, lays it down for a rule that *co* should only be used for *con* before a vowel; as, *co-equal*, *co-eternal*—but, before a consonant, that the *n* should be retained; as *contemporary*, *constitution*: or should be melted into some other letter; as *collection*, *comprehension*. If *n* and *g*, like modern man and wife, must never be seen together, the tremendous American congress is annihilated by one patriot motion of the poet's pen, and we may certainly *cogratulate* the literary world on



On this desirable acquisition of Mr. Warton's Poems.—Lord Lyttelton had originally written *cotemporary* in his history, imagining the use of it to be universal; but, finding his mistake, the noble author cancelled every leaf in which it occurred. Johnson's valuable Dictionary has *cotemporary*, but not *cogenial*.

*Rhyme* too Mr. Warton softens into *rime*. That the latter is the prettier word we cannot deny; but Mr. Warton should remember that we have two substantives, and one verb, of very different meanings, in the language already, spelt *rime*. Much care must be taken lest orthography breed confusion. Though we discover many beauties in Mr. Warton's poetry, we do not find a great deal of reason in his *rime*.

The other new publications are seven sonnets.—With a beautiful one addressed to the River Lodon, we shall close this criticism.—

\* Ah! what a weary race my feet have run,  
Since first I trod thy banks with alders crown'd,  
And thought my way was all through fairy ground,  
Beneath thy azure sky, and golden sun:  
Where first my muse to lisp her notes begun!  
While pensive memory traces back the round,  
Which fills the varied interval between;  
Much pleasure, more of sorrow, marks the scene.  
Sweet native stream! those skies and suns so pure  
No more return, to cheer my evening road!  
Yet still one joy remains, that not obscure,  
Nor useless, all my vacant days have flow'd,  
From youth's gay dawn to manhood's prime mature:  
Nor with the muse's laurel unbestow'd.'

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*The History of America. By William Robertson, D. D. 2 vols. 4to. 1l. 16s. in boards. Cadell. [Concluded from p. 61.]*

WE have already followed the author in his delineation of the causes which prompted the discovery of the new world, and surveyed the account which he exhibits of the conquest and situation of that country at this memorable æra; it only remains to complete the picture, and to afford entire satisfaction to the mind of the reader, that we contemplate the consequences of these important events both with regard to America and Europe. This is the topic the author treats in his last book, to the examination of which we now proceed.

'After tracing (he observes) the progress of the Spaniards in their discoveries and conquests during more than half a century, I have conducted them to that period when their authority was established over almost all the vast regions in the new world still subject to their dominion. The effect of their settlements upon the countries of which they took possession, the maxims which they adopted in form-

ing their new colonies, the interior structure and policy of these together with the influence of their progressive improvement upon the parent state, and the commercial intercourse of nations, are the objects to which we now turn our attention, and they are no less interesting than important.

The first great object that attracts the attention of an observer in surveying the state of America after it was conquered by the Spaniards, is 'the diminution of the ancient inhabitants to a degree equally astonishing and deplorable.' The author has taken much pains to explain the causes of this disaster, and to vindicate the court of Spain from the imputation of having adopted a most inhuman and barbarous system of policy to massacre and extirpate its new subjects. Many of the Americans fell in the field of battle in defence of their country against their conquerors, but the chief causes of depopulation originated from the regulations introduced by the Spaniards with regard to the manner of life of the Indians. The islands, and the provinces which stretch from the gulf of Trinidad to the confines of Mexico, were occupied either by wandering tribes of hunters, or by such as had made small progress in cultivation and industry; when therefore they were compelled by their new masters to assume a fixed residence, and to apply to regular labour, 'when tasks were imposed on them disproportioned to their strength, and were exacted with unrelenting severity, they possessed not vigour either of mind or body to sustain this unusual load of oppression. Dejection and despair drove many to end their lives by violence. Fatigue and famine destroyed many more. And in all these extensive regions the original race of inhabitants wasted away, in some of them it was totally extinguished.'

When again the provinces of Mexico and Peru were divided among their conquerors, each was eager to obtain a district from which he might expect an instantaneous recompence for all his services. 'To search for mines of gold and silver in the mountains, was the chief object of their activity. But in order to push forward these favourite projects, so many hands were wanted, that the service of the natives became absolutely requisite. They were accordingly compelled to abandon their ancient habitations in the plains, and driven in crowds to the mountains. The sudden transition from the sultry climate of the vallies to the chill penetrating air peculiar to high lands in the torrid zone; the fatigue of exorbitant labour, of which they saw no end, affected them nearly as much as their less industrious countrymen of the islands. They sunk under the united pressure of these calamities, and melted away with almost equal rapidity.' In consequence of these regulations,  
together,



together with the introduction of the small-pox, a malady formerly unknown in America, and extremely fatal to the natives, the number of people both in New Spain and Peru was so much diminished, in a few years, that the accounts of their ancient population appeared almost incredible.

But notwithstanding this rapid depopulation, a very considerable number of the native race remains both in Mexico and Peru. In the three *audiencias*, into which New Spain is divided, there are at least 2,000,000 of Indians, 'a pitiful remnant indeed of its ancient population, but such as still forms a body of people superior in number to that of all the other inhabitants of this vast country.' In Peru several districts are occupied almost entirely by Indians. In other provinces they are mingled with Spaniards, and in many settlements practise the mechanic arts, and fill most of the inferior stations of society.

The Spanish policy respecting colonization, next engages the attention of the author. This is a subject at all times important and curious, but particularly interesting at the present juncture, when the management of her American colonies occupies so deeply the consideration of Great Britain. The inhabitants indeed of this happy land of liberty may perhaps condemn the political maxims of the court of Spain, and spurn precedents derived from the practice of an arbitrary government which presides over an empire in America more extensive than all Europe. We mean not to defend these maxims, or to hold them forth as patterns for the imitation of our countrymen. At the same time, we are not a little surprised that any of the readers of the *History of America* should appear so void of candour or discernment as to construe the author's repetition of a general principle in politics, namely 'that in widely extended empires, such as that of Spain, absolute monarchy seems necessary to give vigour and motion to the springs of government,' into an attack upon liberty, and a defence of arbitrary power in a country like our own, whose territories are much more circumscribed. Dr. Robertson, on this occasion, has only retailed the opinion of almost all the political writers of eminence; and even though this had not been the case, it might have been expected that the high spirit of liberty, which shines so conspicuously in all his writings, would have secured him against such a misconstruction. But though the Spanish policy cannot claim the authority of a precedent, yet the account of it is not destitute of an important use; as Britons may at least learn from it a lesson, in which perhaps they need to be instructed, to set a

proper estimation on the singular and most valuable constitution they possess.

All the European nations paid attention to their American settlements nearly in proportion to the advantages they expected to derive from them. When accordingly the Portuguese, the English, and the French, took possession of those regions of the new world which they still occupy; the profits which these promised to yield were so remote and uncertain, that the colonists were left to struggle through a hard infancy, almost without assistance or protection from the parent state.

‘But gold and silver, the first productions of the Spanish settlements, were more alluring, and immediately attracted the attention of their monarchs. Though they had contributed little to the discovery, and almost nothing to the conquest of the new world, they instantly assumed the function of its legislators; and having acquired a species of dominion formerly unknown, they formed a plan for exercising it, to which nothing similar occurs in the history of human affairs.

‘The fundamental maxim of Spanish jurisprudence with respect to America, is to consider what has been acquired there as vested in the crown, rather than in the state. By the Bull of Alexander VI. on which, as its great charter, Spain founded its right, all the regions that had been, or should be discovered, were bestowed as a free gift upon Ferdinand and Isabella. They and their successors were uniformly held to be the universal proprietors of the vast territories, which the arms of their subjects conquered in the New World. From them, all grants of land there flowed, and to them they finally returned. The leaders who conducted the various expeditions, the governors who presided over the different colonies, the officers of justice, and the ministers of religion, were all appointed by their authority, and removable at their pleasure. The people who composed infant settlements were intitled to no privileges independent of the sovereign, or that served as a barrier against the power of the crown. It is true, that when towns were built, and formed into bodies corporate, the citizens were permitted to elect their own magistrates, who governed by laws which the community enacted. Even in the most despotic states, this feeble spark of liberty is not extinguished. But in the cities of Spanish America, this jurisdiction is merely municipal, and is confined to the regulation of their own interior commerce and police. In whatever relates to public government, and the general interest, the will of the sovereign is law. No political power originates from the people. All centres in the crown, and in the officers of its nomination.’

The Spanish monarchs divided their conquests into two immense governments; one subject to the viceroy of New Spain, the other to the viceroy of Peru. The jurisdiction of the former extended over all the provinces in the northern division of the American continent. Under that of the latter was comprehended whatever Spain possessed in South America. ‘These  
vice-



viceroys not only represent the person of their sovereign, but exercise his regal prerogatives in their utmost extent. They may preside in every tribunal. They have the sole right of nominating the persons who hold many offices of the highest importance, and the occasional privilege of supplying such as are in the royal gift until the successor appointed by the king shall arrive. The external pomp of their government is suited to its real dignity and power. Their courts are formed on the model of that at Madrid, with horse and foot guards, a household regularly established, numerous attendants, and ensigns of command, displaying such magnificence as hardly retains the appearance of delegated authority.

The administration of justice is vested in tribunals known by the name of *audiencias*, and formed on the model of the court of chancery in Spain. These are eleven in number, and decide law suits to as many districts into which the Spanish dominions in America are divided. The number of judges in each of them is various according to the extent and importance of its jurisdiction. Both civil and criminal causes come under their cognizance, for which peculiar judges are respectively appointed, and the viceroys are prohibited in the most explicit terms from interfering with their proceedings. These courts may even advise and remonstrate concerning the conduct of a viceroy; but in the case of direct collision of opinion between them, what he determines must be executed, and nothing remains for the former but to complain to the council of the Indies.

This council has the supreme government of all the Spanish dominions in America. All laws and ordinances relative to the colonies originate there, and must obtain the approbation of two thirds of the members before they are authenticated by the sanction of the king. It disposes of all offices to which the nomination is reserved for the crown. To it every civil officer in America is accountable; before it all intelligence received from that country is laid, and as the king is always supposed to preside in it, its meetings are held in the palace where he resides.

To relieve the council from a part of the business with which it was oppressed, a board of trade was established at Seville, the port to which was confined the commerce of America. The board takes cognizance of whatever relates to the intercourse of Spain with its colonies, and judges of every question civil, criminal, or commercial arising from that intercourse. It decides concerning the departure, freight, burden, equipment, and destination of all commercial ships, and

its decisions are exempted from review, except by the council of the Indies.

The Spaniards very early subjected their colonies to the most rigid restrictions, which retarded the improvements of the latter, and rendered them less beneficial to the parent state. From Spain was imported their cloths, furniture, instruments of labour, and even a great part of their provisions, for which the produce of their mines was delivered in exchange. The mother country was not even satisfied with these advantages; she monopolized the profits arising from the navigation which this trade required, and all the colonies received, as well as what they gave, was conveyed in Spanish bottoms. She either absolutely prohibited the commercial intercourse of one colony with another, or limited it by many jealous restrictions when it was supposed to interfere with her interest. No foreigner could enter any Spanish colony without express permission; no foreign vessel was received into its ports, and the pains of death, with confiscation of moveables, were denounced against every colonist who presumed to trade with any nation except Spain. Discouraged by these regulations, added to the diseases of the climate, and the difficulties attending the cultivation of a country overgrown with forests, or covered with marshes, the spirit of emigration languished so much, that 60 years after the discovery of America, the number of Spaniards in all its provinces is computed not to have exceeded 15,000. The population, however, of the colonies was only retarded, it afterwards surmounted the impediments which opposed its progress, and replenished them with citizens of various orders.

The author here introduces an account of the different ranks of inhabitants among the colonists, to which he adds a view of their ecclesiastical constitution; he then proceeds to delineate their productions, whether of nature or art, and to explain the system of commercial intercourse which takes place between them and the parent state.

The primary object of the Spanish planters was to discover mines of the precious metals, not to enrich themselves or the mother country by the slow operations of industry and art. They deserted, therefore, or despised the fertile plains formerly occupied by the Indians, and turned their chief attention to the mountainous and inhospitable parts of the country, where they were flattered with the hopes of finding silver and gold.

During several years, the ardour of their researches was kept up by hope, rather than success. At length, the rich silver mines of Potosi, in Peru, were accidentally discovered in the year 1545, by an Indian, as he was clambering up the mountain, in pursuit of a llama



a llama which had strayed from his flock. Soon after the mines of Sacotecas, in New Spain, little inferior to the other in value, were opened. From that time, successive discoveries have been made in both colonies, and silver mines are now so numerous, that the working of them, and of some few mines of gold in the provinces of Tierra Firma, and the new kingdom of Granada, has become the capital occupation of the Spaniards, and is reduced into a system no less complicated than interesting. To describe the nature of the various ores, the mode of extracting them from the bowels of the earth, and to explain the several processes by which the metals are separated from the substances with which they are mingled, either by the action of fire, or the attractive powers of mercury, is the province of the natural philosopher or chymist, rather than of the historian.

‘ The exuberant profusion with which the mountains of the New World poured forth their treasures, astonished mankind, accustomed hitherto to receive a penurious supply of the precious metals, from the more scanty stores contained in the mines of the ancient hemisphere. According to principles of computation, which appear to be extremely moderate, the quantity of gold and silver that has been regularly entered in the ports of Spain, is equal in value to four millions sterling annually, reckoning from the year 1492, in which America was discovered, to the present time. This in two hundred and eighty-three years, amounts to eleven hundred and thirty-two millions. Immense as this sum is, the Spanish writers contend, that as much more ought to be added to it, in consideration of the treasure which has been extracted from the mines, without paying duty to the king. By this account, Spain has drawn from the New World a supply of wealth, amounting at least to two thousand millions of pounds sterling.

‘ The mines, which have yielded this amazing quantity of treasure, are not worked at the expence of the crown, or of the public. In order to encourage private adventurers, the person who discovers a new vein, is intitled to the property of it. Upon laying his claim before the governor of the province, a certain extent of land is measured off, and a certain number of Indians allotted him, under the obligation of his opening the mine within a limited time, and of his paying the customary duty to the king, for what it shall produce. Invited by the facility with which such grants are obtained, and encouraged by some striking examples of success in this line of adventure; not only the sanguine and the bold, but the timid and diffident enter upon it with astonishing ardour. With vast objects always in view, fed continually with hope, and expecting every moment that fortune will unveil her secret stores, and give them up to their wishes, they deem every other occupation insipid and uninteresting. The charms of this pursuit, like the rage for deep play, is so bewitching, and take such full possession of the mind, as even to give a new bent to the natural temper. Under its influence, the cautious become enterprising, and the covetous profuse.—

‘ But though mines are the chief object of attention to the Spaniards, and the precious metals which they yield, form the principal article in their commerce; the fertile countries which they possess, supply them with other commodities of such value or scarcity, as to attract a considerable degree of attention. Cochineal is a production almost peculiar to New Spain, of such demand in commerce, that the sale is always certain, and it yields such profit, as amply  
rewards

rewards the pains, and attention employed in rearing the curious insects of which this valuable drug is composed, and preparing it for the market. Quinquina, or Jesuits bark, the most salutary simple, perhaps, and most restorative virtue, that Providence, in compassion for human infirmity, has made known unto man, is found only in Peru, to which it affords a lucrative branch of commerce. The indigo of Guatimala is superior in quality to that of any province in America, and cultivated to a considerable extent. Cocoa, though not peculiar to the Spanish colonies, attains to its highest state of perfection there, and from the great consumption of chocolate in Europe, as well as in America, is a valuable commodity. The tobacco of Cuba, of more exquisite flavour than any brought from the New World; the sugar raised in that island, in Hispaniola, and in New Spain; together with drugs of various kinds, may be mentioned among the natural productions of America, which enrich the Spanish commerce. To these must be added an article of no inconsiderable account, the exportation of hides; for which, as well as for many of those which I have enumerated, the Spaniards are more indebted to the wonderful fertility of the country than to their own foresight and industry. The domestic animals of Europe, particularly horned cattle, have multiplied in the New World with a rapidity which almost exceeds belief. A few years after the Spaniards settled there, the herds of tame cattle became so numerous, that their proprietors reckoned them by thousands. Less attention being paid to them, as they continued to increase, they were suffered to run wild, and spreading over a country of boundless extent, under a mild climate, and covered with rich pasture, their number became immense. They range over the vast plains which extend from Buenos Ayres, towards the Andes, in herds of thirty or forty thousand; and the unlucky traveller who once falls in among them, may proceed several days before he can disentangle himself from among the crowd that covers the face of the earth, and seems to have no end. They are hardly less numerous in New Spain, and in several other provinces: these are killed merely for the sake of their hides; and the slaughter at certain seasons is so great, that the stench of the carcases, which are left in the field, would affect the air, if large packs of wild dogs, and vast flocks of *gallinazos*, or American vultures, the most voracious of all the feathered kind, did not instantly devour them. The number of those hides exported in every fleet to Europe is prodigious, and is a lucrative branch of commerce.

But notwithstanding these flattering appearances which seemed to promise to Spain a degree of opulence and power formerly unknown to any nation, the effects proved the reverse of what might have been expected. The Spaniards, intoxicated with the view of acquiring wealth without labour, began to trust to their American stores, and resigned their former attention to the arts by which they flourished. Their manufactures of wool, flax, and silk quickly declined, and their marine, consisting of 1000 merchant ships was suddenly diminished. Thinned of people, and void of industry, unable to supply the demands of their colonies, they had recourse to their neighbours.

‘ In



In vain did the fundamental law concerning the exclusion of foreigners from trade with America oppose this innovation. Necessity more powerful than any statute defeated its operations, and constrained the Spaniards themselves to concur in eluding it. The English, the French, and Dutch, relying on the fidelity and honour of Spanish merchants, who lend their names to cover the deceit, send out manufactures to America and receive the exorbitant price for which they are sold there, either in specie or in the rich commodities of the New World. Neither the dread of danger nor the allure-ment of profit ever induced a Spanish factor to betray or defraud the person who confided in him, and that probity, which is the pride and distinction of the nation, contributes to its ruin. In a short time not above a twentieth part of the commodities exported to America was of Spanish growth.—

The fatal effects of this disproportion between their demands, and her capacity of answering them, have been much encreased by the mode in which Spain has endeavoured to regulate the intercourse between the mother-country and the colonies. It is from her idea of monopolizing the trade with America, and debarring her subjects there from any communication with foreigners, that all her jealous and systematic arrangements have arisen. These are so singular in their nature and consequences, as to merit a particular explanation. In order to secure the monopoly at which she aimed, Spain did not vest the trade with her colonies in an exclusive company, a plan which has been adopted by nations more commercial, and at a period when mercantile policy was an object of greater attention, and ought to have been better understood. The Dutch gave up the whole trade with their colonies, both in the East and West Indies, to exclusive companies. The English, the French, the Danes, have imitated their example with respect to the East Indian commerce; and the two former have laid a similar restraint upon some branches of their trade with the New World. The wit of man cannot, perhaps, devise a method for checking the progress of industry and population in a new colony more effectual than this. The interest of the colony, and the exclusive company, must in every point be diametrically opposite; and as the latter possesses such advantages in this unequal contest, that it can prescribe at pleasure the terms of intercourse, the former must not only buy dear and sell cheap, but suffer the mortification of having the increase of their surplus stock discouraged by those very persons to whom alone they are permitted to dispose of it.

Spain, it is probable, was preserved from falling into this error in policy, by the high ideas which she early formed concerning the riches of the New World. Gold and silver were commodities of too high value to vest a monopoly of them in private hands. The crown wished to retain the direction of a commerce so inviting; and in order to secure that, ordained that the cargo of every ship fitted out for America, should be inspected by the officers of the *Casa de Contratacion* in Seville, before it could receive a licence to make the voyage; and that on its return, a report of the commodities which it brought should be made to the same board, before it could be permitted to land them. In consequence of this regulation, all the trade of Spain with the New World centred in the port of Seville, and was gradually brought into a form, in which it has been conducted, with little variation, from the middle of the sixteenth century almost to our own times. For the greater security of the valuable cargoes sent to America, as well as for the more easy prevention of

of fraud, the commerce of Spain with its colonies is carried on by fleets, which sail under strong convoys. These fleets consisting of two squadrons, one distinguished by the name of *galeons*, the other by that of the *flota*, are equipped annually. Formerly they took their departure from Seville; but as the port of Cadiz has been found more commodious, they have sailed from it since the year 1720.

The galeons destined to supply Tierra Firma, and the kingdoms of Peru and Chili, with almost every article of luxury, or necessary consumption, that an opulent people can demand, touch first at Carthagena, and then at Porto-bello. To the former, the merchants of Santa Martha, Caraccas, the New Kingdom of Granada, and several other provinces resort. The latter is the great mart for the rich commerce of Peru and Chili. At the season when the galeons are expected, the product of all the mines in these two kingdoms, together with their other valuable commodities, is transported by sea to Panama. From thence, as soon as the appearance of the fleet from Europe is announced, they are conveyed across the isthmus, partly on mules, and partly down the river Chagre to Porto-bello. This paltry village, whose climate, from the pernicious union of excessive heat, continual moisture, and the putrid exhalations arising from a rank soil, is more fatal to life than any perhaps in the known world, is immediately filled with people. From being the residence of a few negroes and mulattoes, and of a miserable garrison relieved every three months, its streets are crowded with opulent merchants from every corner of Peru, and the adjacent provinces. A fair is opened, the wealth of America is exchanged for the manufactures of Europe, and during its prescribed term of forty days, the richest traffic on the face of the earth is begun and finished, with that simplicity of transaction and unbounded confidence, which accompany extensive commerce. The flota holds its course to Vera Cruz. The treasures and commodities of New Spain, and the depending provinces, which were deposited at Los Angeles in expectation of its arrival, are carried thither, and the commercial operations of Vera Cruz, conducted in the same manner with those of Porto-bello, are inferior to them only in importance and value. Both fleets, as soon as they have completed their cargoes from America, rendezvous at the Havanna, and return in company to Europe.

The trade of Spain with her colonies, while thus fettered and restricted, came necessarily to be conducted with the same spirit, and upon the same principles, as that of an exclusive company. Being confined to a single port, it was of course thrown into a few hands; and almost the whole of it was gradually engrossed by a small number of wealthy houses, formerly in Seville, and now in Cadiz. These by combinations, which they can easily form, may altogether prevent that competition which preserves commodities at their natural price; and by acting in concert, to which they are prompted by their mutual interest, they may raise or lower their value at pleasure. In consequence of this, the price of European goods in America is always high, and often exorbitant. A hundred, two hundred, and even three hundred per cent. are profits not uncommon in the commerce of Spain with her colonies. From the same engrossing spirit it frequently happens, that traders of the second order, whose warehouses do not contain a complete assortment of commodities for the American market, cannot purchase from the more opulent merchants, such goods as they want, at a lower price than that



that for which they are sold in the colonies. With the same vigilant jealousy that an exclusive company guards against the intrusion of the free trader, those overgrown monopolists endeavour to check the progress of every one whose encroachments they dread. But this restraint of the American commerce to one port, not only affects its domestic state, but limits its foreign operations. A monopolist may acquire more, and certainly will hazard less, by a confined trade which yields exorbitant profit, than by an extensive commerce in which he receives only a moderate return of gain. It is often his interest not to enlarge, but to circumscribe the sphere of his activity: and instead of calling forth more vigorous exertions of commercial industry, it may be the object of his attention to check and set bounds to them. By some such maxim, the merchantile policy of Spain seems to have regulated its intercourse with America. Instead of furnishing the colonies with European goods in such quantity as might render both the price and the profit moderate; the merchants of Seville and Cadiz seem to have supplied them with a sparing hand, that the eagerness of competition amongst customers obliged to purchase in a scanty market, might enable their factors to dispose of their cargoes with exorbitant gain. About the middle of the last century, when the exclusive trade to America from Seville was in its most flourishing state, the burden of the two united squadrons of the galleons and flota, did not exceed twenty-seven thousand five hundred tons. The supply which such a fleet could carry must have been very inadequate to the demands of those populous and extensive colonies, which depended upon it for all the luxuries, and many of the necessaries of life.

These disadvantages were so palpable and enormous, that they could not long escape the attention of the court of Spain. The author accordingly proceeds to explain the various regulations which have been adopted to diminish or remove them, particularly by the monarchs of the house of Bourbon; and having specified the appointment of *guarda costas*, and of register ships; the establishment of regular packets, and a new viceroyalty on Rio de la Plata, he concludes the History with an account of the Spanish revenue arising from America.

‘But, notwithstanding this general corruption in the colonies, and all the defalcations of the public revenue, by the illicit importation of foreign commodities, or by the fraudulent arts of its own subjects, the Spanish monarchs receive a very considerable sum from their American dominions. This arises from taxes of various kinds, which may be divided into three capital branches. The first contains what is paid to the king, as sovereign, or superior lord of the New World: to this class belongs the duty on the gold and silver raised from the mines, and the tribute exacted from the Indians; the former is termed by the Spaniards the *right of signiory*, the latter is the *duty of vassalage*. The second branch comprehends the numerous duties upon commerce, which accompany and oppress it in every step of its progress, from the greatest transactions of the wholesale merchant, to the pretty traffic of the vender by retail. The third includes what accrues to the king, as head of the church, and administrator of ecclesiastical funds in the New World. In consequence of this he receives the first-fruits, annats, spoils, and other spiritual revenues, levied by the apostolic chamber in Europe; and is entitled, likewise, to the profit

profit arising from the sale of the Bull of Cruzado. This, which is published every two years, contains, an absolution from past offences by the pope, and, among other immunities, a permission to eat several kinds of prohibited food, during Lent, and on meagre days. The monks employed in dispersing those bulls, extol their virtues with all the fervour of interested eloquence; the people ignorant and credulous, listen with implicit assent; and every person in the Spanish colonies, of European, Creolian, or mixed race, purchases a bull, which is deemed essential to this salvation, at the rate set upon it by government.

What may be the amount of those various funds, it is almost impossible to determine with precision. The extent of the Spanish dominions in America, the jealousy of government, which renders them inaccessible to foreigners, the mysterious silence which the Spaniards are accustomed to observe with respect to the interior state of their colonies, combine in covering this subject with a veil which it is not easy to remove. But an account, apparently no less accurate, than it is curious, has lately been published of the royal revenue in New Spain, from which we may form some idea with respect to what is collected in the other provinces. According to that account, the crown does not receive from all the departments of taxation in New Spain, above a million of our money, from which one half must be deducted as the expence of the provincial establishment. Peru, it is probable, yields a sum not inferior to this, and if we suppose that all the other regions of America, including the islands, furnish a third share of equal value; we shall not perhaps be far wide from the truth, if we conclude, that the net public revenue of Spain, raised in America, does not exceed a million and a half sterling. This falls far short of the immense sums, to which suppositions, founded upon conjecture, have raised the Spanish revenue in America. It is remarkable, however, upon one account. Spain and Portugal are the only European powers, who derive a direct revenue from their colonies, as their quota towards defraying the general expence of government. All the advantage that accrues to other nations, from their American dominions, arises from the exclusive enjoyment of their trade; but besides this, Spain has brought her colonies to contribute to increase the power of the state; and in return for protection, to bear a proportional share of the common burden.

Accordingly, what I have computed as the amount of the Spanish revenue from America, comprehends only the taxes collected there, and is far from being the whole of what accrues to the king from his dominions in the New World. The heavy duties imposed on the commodities exported from Spain to America, as well as what is paid by those which she sends home in return; the tax upon the negro-slaves, with which Africa supplies the New World, together with several smaller branches of finance, bring large sums into the treasury, the precise extent of which I cannot pretend to ascertain.

But if the revenue which Spain draws from America be great, the expence of administration in her colonies bears proportion to it. In every department, even of her domestic police and finances, Spain has adopted a system more complex, and more encumbered with a variety of tribunals, and a multitude of officers, than that of any European nation, in which the sovereign possesses such extensive power. From the jealous spirit with which she watches over her American settlements, and her endeavours to guard against fraud in provinces so remote from inspection; boards and officers have been multiplied there with still more anxious attention. In a country where the expence



pence of living is great, the salaries allotted to every person in public office must be high, and must load the revenue with an immense burden. The parade of government greatly augments the weight of it. The viceroys of Mexico, Peru, and the New Kingdom of Granada, as representatives of the king's person, among people fond of ostentation, maintain all the state and dignity of royalty. Their courts are formed upon the model of that at Madrid, with horse and foot guards, a household regularly established, numerous attendants, and ensigns of power, displaying such pomp, as hardly retains the appearance of a delegated authority. All the expence incurred by supporting the external and permanent order of government is defrayed by the crown. The viceroys have besides peculiar appointments suited to their exalted station. The salaries fixed by law are indeed extremely moderate, that of the viceroy of Peru is only thirty thousand ducats; and that of the viceroy of Mexico, twenty thousand ducats. Of late, they have been raised to forty thousand.

These salaries, however, constitute but a small part of their revenue. The exercise of an absolute authority extending to every department of government, and the power of disposing of many lucrative offices, affords to them innumerable opportunities of accumulating wealth. To these, which may be considered as legal and allowed emoluments, vast sums are often added by exactions, which in countries so far removed from the seat of government, it is not easy to discover, and impossible to restrain. By monopolizing some branches of commerce, by a lucrative concern in others, by conniving at the frauds of merchants, a viceroy may raise such an annual revenue, as no subject of any European monarch enjoys. From the single article of presents made to him on the anniversary of his name-day (which is always observed as an high festival), I am informed that a viceroy has been known to receive sixty thousand pesos. According to a Spanish saying, the legal revenues of a viceroy are known, his real profits depend upon his opportunities and his conscience. Conscious of this, the kings of Spain, as I have formerly observed, grant a commission to their viceroy only for a few years. This circumstance, however, renders them often more rapacious, and adds to the ingenuity and ardour wherewith they labour to improve every moment of power which they know is hastening fast to a period; and short as its duration is, it usually affords sufficient time for repairing a shattered fortune, or creating a new one. But even in situations so trying to human frailty, there are instances of virtue that remain unseduced. In the year 1772, the Marquis de Croix finished the term of his vice-royalty in New Spain with unsuspected integrity; and instead of bringing home exorbitant wealth, returned with the admiration and applause of a grateful people, whom his government had rendered happy.

From the analysis contained in this and the two preceding articles, our readers will be enabled to form some conception of the entertainment they have to expect from the *History of America*. We must acknowledge, that we recollect few historical productions, either ancient or modern, in which the reader is presented with an equal variety of great, interesting, and instructive objects. But the art and ability of the author are scarcely less conspicuous than the dignity and importance of his subject. The striking light in which he has delineated  
his

his capital figures, and the glowing colours with which he has adorned them, do great honour to the vigour of his imagination; while the dexterous arrangement of his materials, equally display his discernment and his taste.

After expressing approbation in such strong terms, impartiality demands that we point out what we reckon faulty or erroneous in the publication before us. It is more necessary to remark the imperfections of capital writers, because their example is most likely to prove infectious. The compositions, besides, of such writers only are susceptible of minute criticism, or merit that distinction. Even their errors are instructive, or are at least very venial, as they are generally the mistakes or oversights of minds attentive to matters of greater importance.

The character of the American savages, though drawn by a masterly hand, appears sometimes to approach to contradiction. The principal feature it contains is that total want of foresight which prevents some of these savages from taking the most simple and necessary precautions for the support even of life itself. They provide little defence against the inclemencies of winter. They collect no provisions against that season when the common bounty of nature ceases to supply them. Yet these men, thus careless about their own safety, are attentive and provident in the highest degree about the safety of their tribe. In their wars they display a degree of attention, merely to save the lives of their warriors, which they can so hardly spare, according to the author, that would do honour to experienced leaders in a much more advanced state of society. This inconsistency induces us to suspect that the historian has perhaps erred, in assigning the cause of the address and stratagem so apparent in the encounters of the American tribes, and that it ought to be derived from some other source.

The herd of historians content themselves with a bare narration of facts, and very seldom indulge in reasoning or speculation concerning these facts. They furnish out a body without a soul, and amass a collection of incidents which have no other connection than the order of time in which they happened. Their events appear to originate from no cause, and seem to generate no effect. The *History of America*, on the contrary, is all alive, and animated with theory. No action appears without its cause, and never fails to produce some effect. The author seems even to exceed in this commendable quality. Every circumstance, however simple and obvious, is adorned with speculation; and as Butler rendered his *Hudibras* tedious through a superabundance of wit, so the author sometimes



times retards the progress of his reader, and lengthens his narrative by too much system.

But the capital charge we have to prefer against this performance, is the ambiguity which frequently prevails in the language, from an improper or careless use of the relatives. In the same sentence the same pronouns often refer to different antecedents, and the reader is obliged to relinquish the expression, and to have recourse to the sense before he can comprehend the meaning. The historical style is most liable to this imperfection; and purity of diction in this respect is among the last refinements of a polished language. If we examine the history of our own language, we may discover several strongly marked stages of its progress toward perfection with regard to this article, which it has not yet altogether attained even in the hands of our best writers. All the authors of the end of the last century have disfigured their compositions with this impropriety; and the writings of Milton and Clarendon, in particular, are rendered by it sometimes absolutely unintelligible. The writers of the age of queen Anne are much more correct in the use of the relatives; and though every page of their productions furnishes instances of the error we reprehend, yet the sense, on the least recollection, never fails to extricate the reader. The best authors of the present age are still more unexceptionable than their predecessors, but continue to trust too much to the same resource. They satisfy themselves with the measure of perspicuity, which makes them understood, instead of seeking that degree of it which Quintilian \* demands, and of which a polished language is susceptible, namely, which removes the possibility of being misunderstood. To amuse our readers, and justify these remarks, we shall subjoin, in a note †, some examples of the fault we

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\* Non ut intelligere possit, sed ne omnino posset non intelligere curandum. Inst. lib. viii. cap. 2.

† 'Whenever any people have experienced the advantages which men enjoy, by their dominion over the inferior animals, *they* can neither subsist without the nourishment which *they* afford, nor carry on *their* operations independent of their ministry.' Vol. i. p. 271. line 22.

'The most lucrative preferments in Mexico and Peru are in the hands of regulars; and to *them* chiefly the Americans are indebted for any portion of science that is cultivated among *them*.' Vol. ii. p. 381. l. 8.

'These sentiments *they* (the Indians) transmitted to *their* posterity into whose minds *they* (the sentiments) sunk so deep, that the Spanish ecclesiastics, with all *their* industry have not been able to eradicate them.' Vol. ii. p. 385. line 5.

'The numerous ceremonies of the popish worship; as *they* (the ceremonies) catch the eye, please and interest them, but when their instructors attempt to explain the articles of faith, though *they*

have presumed to censure. We have only to add, in respect of these strictures, and others which might perhaps be offered, that we adopt with entire satisfaction, the sentiments of the elegant critic of antiquity, equally replete with taste and good sense, and applicable to every species of composition as well as to poetry.

Ubi plura nitent in carmine non ego paucis  
Offendor maculis, quas aut incuria fudit  
Aut humana parum cavit natura.

HOR.

These examples illustrate the nature of the impropriety at which we point. Had the work been of inferior merit, or had not the style in other respects deserved the highest praise, we should have reckoned such trifling blemishes unworthy of our notice, and they will escape the attention of the greater part of readers. But an anxiety to see a book which possesses so many eminent beauties, and which must certainly descend to posterity, rendered unexceptionable even with regard to this diminutive branch of the execution, has induced us to offer the remark, and we would recommend that a little attention should be paid to it in a future edition. It is the more necessary, because our language is chiefly exposed to this error on account of the very few pronouns of the third person we possess, and the unfortunate want of gender under which they labour.

(the Indians) listen with patience they little comprehend what they hear.' Ibid. line 21.

'They (the Spaniards) did not form compact settlements, where industry circumscribed within limits, both in *its* views and operations, is conducted with that sober persevering spirit which gradually converts whatever is in *its* possession to *its* proper use, and derives from *it* the greatest advantage.' Page 387. line 13.

'Even the value of the islands sunk so much in their estimation when the mines which *they* (the Spaniards) had opened there were exhausted, that *they* (the islands) were deserted by many of the planters.' Page 388. line 14.

'But though mines are the chief object of attention to the Spaniards, and the precious metals which they (the mines) yield, from the principal article in their commerce, the fertile countries which they (the Spaniards) possess supply them with other commodities.' Page 393. line 1.

'By the aid which foreign trade and domestic industry give reciprocally to each other in *their* progress, the augmentation of both must have been rapid and extensive, and Spain might have received the same accession of opulence and vigour from her acquisitions in the New World that other powers have derived from *their* colonies there.' Page 395. line 21.

'It is with nations as with individuals, when wealth flows in gradually, *it* feeds and nourishes that activity which is friendly to commerce, and calls *it* forth into vigorous and well conducted exertions; but when *it* pours in suddenly, it overturns all plans of sober industry.' Page 396. line 1.



*An Account of the Diseases most incident to Children, from their Birth till the Age of Puberty; with a successful Method of treating them. To which is added, an Essay on Nursing, By George Armstrong, M. D. Physician to the Dispensary. 8vo. 3s. sewed. Cadell.*

IN the preface to this volume, Dr. Armstrong informs us, that on revising his papers respecting the diseases of infants, with the view of publishing a new and enlarged edition of his Essay on that subject, it occurred to him, that as the greater part of the observations he intended to add, related to children who had passed the stage of infancy, it was proper to give the work a more general title than that of his former treatise. In regard to the propriety of this alteration we readily acquiesce; but in conformity to this extension of his plan, perhaps the doctor ought to have treated more fully of the small-pox and measles, as being diseases more frequent amongst children than those of a riper age. In answer to this objection we are told, that those two diseases being of an infectious nature, and requiring attendance at the patient's houses, are excepted from the Charity instituted for the Relief of the Infant Poor; on which account the author had not such opportunity of making observations upon them, as on most of the other diseases incident to children; and intending to give only the result of his own experience, avoided entering upon a detail of the observations of other writers. An apology so ingenuous and satisfactory admits of no reply.

The following is the author's account of the method in which he treats the whooping-cough; whence it appears that he adopts both the medicines lately recommended in the disease.

‘ If the fever is high, when I am first called, and the child of a sanguine habit, I advise bleeding; and if the patient is costive, I direct a cooling glyster to be administered, and the body to be kept open with some gentle purgative, viz. a small dose of manna, magnesia, rhubarb, or calomel, given occasionally. Till the fever abates, or remits, or intermits, I give the extractum cicutæ, according to Dr. Butcher's directions, and as soon as I find a plain remission, or intermission of the fever, I have recourse to the tincture, or decoction of the bark, the elixir paregoricum, in a double quantity to that of the sudorific elixir, ordered by Dr. Lettsom, and the tincture of cantharides; and this I continue till the end of the disease. Taking care all the while, to keep the body moderately open, and if the phlegm is troublesome or the patient feverish in the night, I give the antimonial solution in the evening, as before mentioned. If the child is turned of six or seven months,

and troubled with worms, or has a great foulness of the intestines, I prefer calomel, by way of laxative, to any other medicine, giving it over night in a sufficient quantity to procure two or three stools next day.

During the whole cure, I pay the strictest regard to the diet, forbidding the use of any kind of meat, or fish, nay even of broth, while the child is feverish at nights. I chiefly allow sago and panada to children at the breast, or while they are very young. To such as are little grown up, about two years old and upwards, besides the above-mentioned, bread pudding, apple-pudding, or dumpling, during the season, stale French-roll with honey, currant-jelly, or raspberry-jam, apples, boiled, roasted, or baked; but no pye-crust of any sort, nor any jelly of meat or hartshorn. Turnips, if they are good, well boiled, and mashed with milk instead of butter, and likewise potatoes, dressed in the same manner. But the mealy sort is the best, and they ought to be carefully picked and tasted before they are mashed; because it is no unusual thing here to meet with potatoes that look very well, but, when you come to taste them, they have a most disagreeable flavour, and are very unwholesome. These, I imagine, are raised in the garden grounds about town, and contract that rankness from the too great quantity of dung with which the soil is corrupted, and rendered incapable of producing either potatoes or turnips in perfection. Both these roots grow best in a light, sandy soil, and new ground, with little or no dung, and every body knows, that the turnips brought to market here, are not fit for the table till the field ones come in. In the same manner the potatoes that are sent to market from different parts of the country where the soil is less manured, must be the most sweet and wholesome. Bread and milk I have no objection to, when there is not much fever, if the child is fond of it, and it used to agree with him when in health. But to make it digest the more easily, a little Spanish soap should be dissolved in it, viz. the bigness of a filberd to half a pint of milk, adding to it a sufficient quantity of sugar, to take off the disagreeable taste of the soap. For drink, infusion of malt, or of apples in the season, barley-water, baum tea, hyssop-tea, or that of horehound, if you can persuade them to take it. But it is not sufficient to give proper attention to the quality of the food, the quantity likewise should be carefully regarded; that is to say, the child must never be allowed to feed too heartily at a time. There is nothing more hurtful in a cough of any kind, than filling the stomach too much at once, but especially in the whooping-cough. A fatal instance of this happened a few years ago. to a child near two years old,



old, which I attended in that disease. The cough had been better for some days, and was apparently going off, when the parents one Sunday fed it too heartily with bread-pudding, which they had boiled for their own dinner, and which from its lightness they thought could not do the child any harm, but unfortunately it was thereby immediately thrown into convulsions, of which it died the next morning. A gentle puke was given, which operated very well, but it was so weakened by the violence of the fits, that nothing administered gave any sensible relief. I must however observe, that she was naturally a very tender, delicate child, but never had been subject to convulsions before.

‘ But after all, in some children the whooping-cough is a tedious and obstinate complaint; and even the change of air, so much celebrated in this disease, though in some patients it seems to have a remarkable good effect, yet to others it affords no sensible relief.’

To the directions for nursing children, formerly published, Dr. Armstrong has now prefixed some general observations and precautions, relative to the management of them in the birth, so as to prevent their catching cold. He has also added a general account of the Dispensary for Infant Poor, which evidently appears to be an institution of great advantage to the inhabitants of the metropolis, as well as to those of the adjacent country.

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*Cases, medical, chirurgical, and anatomical, with Observations. Selected and translated into English from the History and Memoirs of the Royal Academy of Sciences at Paris; from the Year 1666 to the present Time. By Loftus Wood, M. D. Vol. I. 8vo. 6s. in boards. Bew.*

ON account of the great number of volumes of which the Memoirs of the Royal Academy of Sciences at Paris now consist, which is upwards of a hundred and twenty, in quarto, it may well be supposed, that many valuable observations in that work, respecting the science of medicine, are not generally known in this country. A selection, and translation of them, therefore, we imagine, cannot fail of being acceptable to the English reader; and upon this presumption Dr. Wood has undertaken the work now before us.

To enumerate the cases, would be equally tedious and unnecessary; and it may therefore be sufficient to give a short specimen of the translation. The following extract is taken from Anatomical Reflexions upon the Disorders occasioned by certain Attitudes, and particular Modes of Dress. By M. Winflow.

‘ It is well known that certain careless attitudes have alone been the cause of many inconveniencies, infirmities, and even dangerous disorders of the human body ; and that because a proper attention had not been paid to the first cause of these disorders, several remedies have been employed not only in vain, but also not unfrequently to the great aggravation of the disease.

‘ A certain lady, tall in stature and very straight, having taken to a sedentary way of life, became accustomed to dress herself very negligently, and to sit very often in a crooked position, sometimes bending forwards, at other times leaning to one or the other side. A few months after this she began to find that she could not stand erect, as she had formerly done, without considerable difficulty ; and afterwards she perceived a kind of inequality at the lower part of her spine. Having consulted me upon this matter, I advised her at first, in order to prevent at least any augmentation of this disorder, to wear a small pair of jumps made for that purpose, and to make use of a back fitted to her common seat ; but neglecting to follow my advice, her spine became daily more distorted, representing nearly the figure of the Roman letter S, so that at length, having always neglected to use the remedies I had proposed, she lost near one quarter of her former height, and was not only bent side ways in two contrary directions, from the right to the left, and from the left to the right, but was also bent forwards in such a manner, that the false ribs of one side approached very near to the spine of the os ilium of the same side ; and that the viscera of the abdomen were, by the same cause, irregularly pushed towards the opposite side ; even her stomach was so compressed, that whatever she swallowed seemed to fall into two distinct cavities.

‘ I have seen many young students who, being obliged to remain upon their knees and in a crooked position for a long time, while writing in the public classes, have been very much incommoded by the compression of the lower part of the thorax, and also of the viscera contained in the epigastric region, and which was occasioned by this constrained attitude so frequently repeated ; but more especially such as were near-sighted, who being consequently much more exposed to these inconveniencies, were more liable to be affected by the different disorders of the thorax and abdomen arising from them.

‘ The best remedies prescribed by those whom they had consulted, but who were unacquainted with the cause of these disorders, were attended with no kind of success, and even sometimes augmented the complaint. It was only by interrogating the patients that I was able to discover the cause of  
their



their complaints to be this improper attitude; which being afterwards discontinued, many of them were perfectly cured even without the aid of medicine, and others by the same remedies that had been employed before without success.

‘ I have also observed young students very subject to pains of the head, eyes, neck, &c. which disorders could not be prevented from frequently returning, although bleeding and other proper remedies had been used: but at last, being informed by their overseer that it was a very general custom with these young people to sleep with their heads behind the bolsters, I immediately made them change this attitude, ordering those who had the charge of them to take particular care to awake those whom they might find sleeping in such a position; this had a very good effect, even with regard to the disorders which had been long refractory, and were almost become habitual.’ —

— ‘ The effects occasioned by the use of certain articles of dress do not merit less attention. Many ancient authors have already communicated to us their observations on the inconveniences and bad consequences attending such women and girls, who closely confine their bodies in whalebone stays, and by this means compress, in a more or less dangerous degree, the principal viscera of the abdomen, and even wound, lame, or destroy the *fœtus* in its mother's womb.

‘ Many years are elapsed since I first observed that those who had accustomed themselves to wear very tight cravats, bands, shirt collars, &c. so as greatly to compress their necks, were very subject, and from this cause alone, to disorders of the head, eyes, neck, to numbness, vertigo, syncope, frequent bleeding at the nose, &c. and that for want of a knowledge of this primary and immediate cause, various kinds of remedies have been employed without the least success, while I have often cured these disorders in a moment, by only loosing those ligatures or bands that had hindered the free return of the blood through the jugular veins, which the carotid arteries had distributed without obstruction to the several external and internal parts of the head.

‘ M. Cruger, surgeon-general of Denmark and Norway, being in Paris, and hearing me mention this observation, told me that a captain of the army in his country caused all the soldiers of his company to tie their cravats very tight about their necks, and also to wear their garters in the same manner below their knees, in order that the high colour of their faces, and the augmented size of the calves of their legs, which these tight ligatures produced, might make these soldiers appear to be well fed, very vigorous, and in good plight.’

The volume contains seventy-two Cases, part of them on practical subjects, but the greater number relative either to physiology, or anatomy.

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*A complete Treatise of Electricity in Theory and Practice; with original Experiments. By Tiberius Cavallo. 8vo. 5 s. in boards. Dilly.*

**T**HIS Treatise, which seems to be intended as a system of electricity, is divided into four parts. In the first, the author delineates the fundamental laws of electricity, or those which have been invariably observed by all experimentalists, and are independent on any hypothesis. In the second, he enters into the theory of this curious branch of physics; explaining the doctrine of positive and negative electricity, the nature of the electric fluid, with that of electrics and conductors, and the place occupied by the electric fluid. The third part is employed on the practical branch of electricity; in which the author, after describing the apparatus, and delivering some rules concerning its use, proceeds to recite experiments relative to electric attraction and repulsion, electric light, the Leyden phial, &c. The fourth and last division of the work, or that part of it which is new, contains a short account of the principal experiments made by the author in the course of his electric enquiries. The first were performed with the electrical kite, and from the result of them, Mr. Cavallo deduces the following general laws.

‘ I. The air appears to be electrified at all times; its electricity is constantly positive, and much stronger in frosty, than in warm weather; but it is by no means less in the night, than in the day-time.

‘ II. The presence of the clouds generally lessens the electricity of the kite; sometimes it has no effect upon it; and it is very seldom that it increases it a little.

‘ III. When it rains, the electricity of the kite is generally negative, and very seldom positive.

‘ IV. The aurora borealis seems not to affect the electricity of the kite.

‘ V. The electrical spark taken from the string of the kite, or from any insulated conductor connected with it, especially when it does not rain, is very seldom longer than a quarter of an inch, but it is exceedingly pungent. When the index of the electrometer is not higher than  $20^{\circ}$ , the person that takes the spark, will feel the effect of it in his legs; it appearing more like the discharge of an electric jar, than the spark



spark taken from the prime conductor of an electrical machine.

VI. The electricity of the kite is in general stronger or weaker, according as the string is longer or shorter, but it does not keep any exact proportion to it; the electricity, for instance, brought down by a string of a hundred yards, may raise the index of the electrometer to  $20^{\circ}$ , when with double that length of string, the index of the electrometer will not go higher than  $25^{\circ}$ .

VII. When the weather is damp, and the electricity is pretty strong, the index of the electrometer, after taking a spark from the string, or presenting the knob of a coated phial to it, rises surprisingly quick to its usual place; but in dry and warm weather, it rises exceedingly slow.

These inferences seemed to be confirmed by the experiments which the author afterwards made with the atmospherical electrometer, and the electrometer for the rain. The remaining pages of the volume contain experiments made with the electrophorus, or the machine for exhibiting perpetual electricity, experiments on colours, and miscellaneous experiments.

It cannot be said, that Mr. Cavallo's experiments add much to our knowledge of electricity; but considered as observations attentively made, they may be worthy of a place amongst the materials for perfecting the science; and to render this more generally understood, the treatise may prove subservient.

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*The Spirit of Athens, being a political and philosophical Investigation of the History of that Republic.* By William Young, Esq.  
8vo. 5s. Robson.

THIS work is a series of miscellaneous reflections on the history of Athens, from the first population of Attica, to the surrender of the commonwealth to Antipater, one of the immediate successors of Alexander the Great. That is, from the year 1556, when Cecrops is supposed to have laid the foundation of the city, to the year 322, before the Christian æra.

Besides the wars and revolutions of this republic, the author considers the legislation of Solon, the connection of Aristogiton and Harmodius, the ostracism, the retreat of the ten thousand Greeks, the character and death of Socrates, and other incidental subjects.

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Aristotle tells us, that 'poetry is of a more philosophic, and *σπουδαίστερον* didactic spirit than history.' Poet. cap. 9. Mr. Young supposes this to be an erroneous decision; and, as a demonstration that it is so, has attempted to deduce a train of political and philosophical instructions from the history of Athens.

In the preface, having displayed the advantages of history, he thus proceeds to explain his design, and the path he has pursued in his investigations.

'To paint a forcible and expressive picture of my subject, I have changed the attitudes of some figures, I have transposed others, and approximated them to a stronger contrast, or to a more glaring light; many are the anachronisms which this free, or rather libertine, mode of writing has betrayed me into;—but the consequence was unavoidable, and I hope this confession, as it cautions the unlearned against error, may serve to obviate the strictures of the critical. My design is from the annals of men and things to extract the spirit of character and event, with the narrative to interweave the moral, and to give at once the history and its comment; and in this, my book may be of some use to the young, or to the superficial student;—it may teach him that the ancient Greek history is fraught with something more than apothegm and anecdote,—that to know the names of Marathon and Salamis, of Codrus, or of Cimon, to (pursue a metaphor of Mr. Burke's) is merely to know the *land-marks* of history, and not the country,—that to a sagacious traveller the country is the object,—its abrupt breaks, its gentler declivities, its culture, and its produce: he must not expect to meet with his acquaintance from the Pantheon;—the heroes of fable have found no admittance in this work;—well were it, if nothing of more importance to the history was omitted!—In my course many a flower have I disregarded, that others have stayed to pluck, and perchance, sometimes a simple have I culled, which another hath neglected; what I have idly rejected, and what, perhaps, as idly chosen, may equally subject me to censure;—I humbly submit to it, nor will I prolong this preface to deprecate its severity,—nor, in the language of deference, to hint pretensions, nor to jingle a quaint antithesis to public amusement, and to public utility; to say I wrote for either, were vain as it is false;—I wrote the following book to beguile an idle time, and I know no better reason for publishing, than because—I have *wrote it*!

The following extract will be no unfavourable specimen of this work. Speaking of the battle of Charonea, in which  
Philip



Philip of Macedon got the mastery of Greece, the author says,

‘ It hath not been unusual to close the history of Greece, at this period ; had I undertaken to trace the general history of Greece, I should think myself now approaching to the most interesting part of my work ; I should look with a curious eye into the transactions and constitution of the Achæan league ; I should busy myself with the Ætolians ; I should pry into the various declension of each republic ; and build walls to Lacedæmon : even the single state of Athens, I cannot so readily quit, with the simple assertion,—“ That the liberties of Greece perished at the field of Cheronæa : ”——that they did, should be manifested.

‘ Philip, to sound the temper of the Greeks, and to prepare them for the Asiatic expedition, called a meeting of their delegates to Corinth, and Athens, and every other city (excepting Sparta) obeyed the summons, and in general council coincided with the views of Philip, and acknowledged his title to the command in chief.

‘ Philip lived not to profit of his conquests ; his death was deemed favourable to the recovery of liberty and of power ; Demosthenes on the news thereof, appeared in the assembly, with a chaplet on his head, and exhorted the people to new struggles and opposition ; but the bold and vigilant genius of Alexander gave not this spirit time to blaze ;—he quickly raised, and appeared with a powerful force, and reduced the Athenians to an acquiescence in the terms granted them by his father ; and then at the head of his veteran army, went forth, to work out under Providence the great revolution of the East.

‘ The twelve years that Alexander was pursuing his victories in Asia, were a golden period for Greece ; a man of a polished and erudite mind could not imagine to himself happier times,—times when flourished philosophy, art, and every requisite to adorn a life of Attic ease :—the visionary might find fellow dreamers in the groves of Plato ;—the subtile might converse with Aristotle :—the grave with Zeno ;—the more cheerful moralist might walk the gardens of Epicurus ;—and the votary of elegant sensuality might loiter away his noon at the academy of Phidias, and his evening at the table of the witty and luxurious Demades.

‘ It is a curious circumstance that Xerxes, who had yielded to the strength of the republic, from the pillage of the city, carried into Asia with him the statues of Aristogiton and Harmodius ; and that Alexander, who had mastered the republic,

sent

sent from Asia, and replaced these very statues of the first assertors of that liberty, he had destroyed. This remark might seem pregnant with little more than conceit, did it not lead to an observation on the ill policy of Alexander, who, surely was little considerate of the peace and security of his government, when he sent to Athens this inflammatory present,—being ever before their eyes a memorial of their past honours, and present ignominy;—ever reproaching them with their abject acquiescence in a servitude, shameful, however light, and ever with this passive temper strongly contrasting the spirit of their ancient martyrs to freedom.

The conqueror's ill-timed generosity may be presumed, I think, to have had some such effect; for in the last book of Arrian, remarking a general embassy of the Greeks addressing Alexander as a deity, at the same time I remember an exception (mentioned in the twelfth chapter of the fifth book of Ælian) with respect to the Athenians, who roused from their servile complacency, fined the orator Demades for a mere proposal of his apotheosis; and when the heroic king sent his mandate to Greece, ordering each city to receive back its exiles, we find Athens then too (and almost singly) opposing the conqueror's good will and pleasure; and Alexander a little before his death, had collected a mighty force.—(says Justin) *ad delendas Athenas*;—but he was cut off in his career of victory, and the Athenians had time to make warlike preparations, wherewith to dispute the sovereignty of his successors.

The reader will not find many brilliant remarks, many strokes of a lively imagination in this work. The author is not like the man, who entertains his visitors with a romantic landscape, the sight of a beautiful meadow, or a fine garden; but like one, who expatiates on the richness of the soil, the minerals, which is found in his estate, and the timber, which grows in his woods.

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*Memoirs of eminently pious Women.* By Thomas Gibbons, D. D.  
2 vols. 8vo. 12s. sewed. Buckland.

OF every species of biography, that which relates to pious women is perhaps the most barren, not only of incidents, but likewise of diversity of character. A great attention to religious duties, meditations on the scriptures, fervent devotion, and acts of charity, are in general the subjects of the narrative in works of this kind. But though we cannot therefore expect to meet with much entertainment in those writings, they have



have a just claim to the merit of holding up to the reader's imitation, examples which may tend to promote the practice of virtue and piety.

These Memoirs commence with the unfortunate lady Jane Grey, whom the ambition of her relations induced to assume the title of queen, on the death of Edward VI. a step which soon proved fatal to herself, and to her husband, lord Guilford Dudley, who both died on the scaffold, the 12th of February, 1554. This lady was not more distinguished by her piety, than by her literary accomplishments, which were such as excited the admiration of Roger Ascham, tutor to the princess, afterwards queen Elizabeth. Though at the time of her execution, she was only eighteen years of age, she behaved with a Christian fortitude, which might have done honour even to a person who had experienced in a long life the emptiness of all human enjoyments.

The next lady in order is Catharine, wife of king Henry VIII. commonly called Catharine Parr. She was first married to John Nevill, lord Latymer, and, after the death of the king, to sir Thomas Seymour, lord admiral of England. She appears to have been sensible, and considerably learned. When queen, she had a sermon preached to her every day in the afternoon in her chamber, and devoted great part of her time to the reading of the scriptures. Amongst her papers, after her death, was found a manuscript, entitled, 'Queen Katharine Parr's Lamentation of a sinner bewailing the Ignorance of her blind Life;' which was published by secretary Cecil, with a preface of his own writing. She also wrote psalms, prayers, and pious discourses, published by herself.

The third lady in the Memoirs is Jane, queen of Navarre, and mother of Henry IV. of France. Her attachment to the principles of the reformed religion exposing her to the jealousy of the Catholics, she died of poison, administered to her by that party, in 1572, and in the forty-fourth year of her age.

The next is Mary, queen of Great Britain, and wife of king William III. whose prudence and virtues have been acknowledged by every historian.

The person immediately succeeding is lady Mary Vere, daughter of William Tracy, of Todington, esq. She was born in 1581, and twice married; first to Mr. William Hobby, and next, to sir Horace Vere, afterwards baron of Tilbury. Her piety and beneficence procured her universal esteem, which she enjoyed to the age of ninety years.

Susanna, countess of Suffolk, the next lady in the Memoirs, was born in or about the year 1627. She was the second daughter

daughter of the earl of Holland, and married very young to Theophilus, earl of Suffolk. She has been celebrated for the extraordinary powers of her imagination, judgment, and memory, particularly the latter. But what most distinguished her, was uncommon piety, though she lived only to the age of twenty-two.

We afterwards meet with lady Mary Armine, of whom very few particulars, except her piety, are known. Lady Elizabeth Langham, of the family of Huntingdon; Mary, countess of Warwick, daughter of Richard Boyle, the first earl of Corke; and lady Elizabeth Brooke, born in 1651, daughter of Thomas Culpepper, esq.

The second volume opens with memoirs of Mrs. Margaret Andrews, daughter of sir Henry Andrews, baronet. To her succeeds lady Alice Lucy, wife of sir Thomas Lucy, of Charlcor, in Warwickshire; with lady Margaret Houghton, and Mrs. Ann Baynard; the latter of whom is celebrated for her knowledge in the learned languages, and in philosophy, as well as for the strict observance of every religious duty. She died at Barnes, in the county of Surry, in 1697, in the twenty-fifth year of her age.

The next is lady Frances Hobart, daughter of the earl of Bridgewater. She is followed by her sister lady Catharine Courten; lady Cutts, who died at the age of nineteen; and Mrs. Ann Askewe, daughter of sir William Askewe, of Kelsay, in Lincolnshire. This lady was born about the year 1520, and suffered martyrdom, with two others, for pretended heresy, on the 16th of July, 1546, to the eternal disgrace of the bigotry and violence of those times. Her own account of her condemnation, and treatment, is worthy of being perused.

“ They said to me there, “ That I was an heretic, and condemned by the law, if I would stand in my opinion.” I answered, “ That I was no heretic, neither yet deserved I any death by the law of God. But as concerning the faith which I uttered and wrote to the counsell, I would not, I said, deny it, because I knew it true.” Then would they needs know, “ If I would deny the sacrament to be Christ’s body and blood ?” I said, “ Yea, for the same Son of God that was born of the Virgin Mary is now glorious in heaven, and will come again from thence at the latter day like as he went up, Acts i. And as for that you call your God, it is a piece of bread, for a more proof thereof mark it when you list, let it but lie in the box three months, and it will be mouldy, and so turn to nothing that is good. Whereupon I am persuaded that it cannot be God.” After that they willed me to have a priest, and then I smiled.



smiled. Then they asked me, "If it were not good?" I said, "I would confess my faults unto God, for I was sure he would hear me with favour." And so we were condemned without a quest (an empanelled jury). My belief which I wrote to the council was this, "That the sacramental bread was left us to be received with thanksgiving in remembrance of Christ's death, the only remedy of our soul's recovery, and that thereby we also receive the whole benefits and fruits of his most glorious passion." Then would they needs know, "Whether the bread in the box were God, or no?" I said, "God is a Spirit, and will be worshipped in Spirit and Truth," John iv. They then demanded, "Will you plainly deny Christ to be in the Sacrament?" I answered, "That I believe faithfully the eternal Son of God not to dwell there." In witness whereof I recited again the History of Bell, and the ninth chapter of Daniel, the seventh and seventeenth of the Acts, and the four-and-twentieth of Matthew, concluding thus, "That I neither wish death, nor yet fear his might. God have the praise thereof with thanks."

• The Effect of my Examination and Handling since my Departure from Newgate.

• On Tuesday I was sent from Newgate to the sign of the Crown, where Master Rich, and the bishop of London with all their power and flattering words went about to persuade me from God, but I did not esteem (regard) their glozing pretences. Then came there to me Nicholas Shaxton, and counselled me to recant, as he had done. I said to him, "That it had been good for him never to have been born," with many other like words. Then Master Rich sent me to the Tower, where I remained till three of the clock. Then came Rich, and one of the counsell (sir John Baker) charging me upon my obedience to shew unto them if I knew any man or woman of my sect. My answer was, "That I knew none." Then they asked me of my lady of Suffolk, my lady of Sussex, my lady of Hertford, my lady Denny, and my lady Fitzwilliams. To whom I answered, "If I should pronounce any thing against them that I were not able to prove it." Then said they unto me, "That the king was informed that I could name, if I would, a great number of my sect." I answered, "That the king was as well deceived in that behalf as he was dissembled with by them in other matters." Then commanded they me "to shew how I was maintained in the Counter, and who willed me to stick to my opinion?" I said, "That there was no creature that therein did strengthen me; and as for the help that I had in the Counter, it was by the means of my maid; for, as she went abroad in the streets, she made moan to the printices, and they by her did send me money, but who they were I never knew." Then they said, "There were diverse  
gen-

gentlewomen that gave me money." I said, "I know not their names." Then they said, "That there were diverse ladies that had sent me money." I answered, "That there was a man in a blue coat that gave me ten shillings, and said that the lady of Hertford sent it me; and another in a violet coat gave me eight shillings, and said my lady Denny sent it me. Whether it were true or no I cannot tell, for I am not sure who sent it me, but as the maid did say." Then they said, "There were of the counsell that did maintain me," and I said, "No." Then they did put me on the rack, because I confessed no ladies or gentlewomen to be of my opinion, and thereon they kept me a long time, and because I lay still, and did not cry, my lord chancellor and Master Rich took pains to rack me with their own hands till I was nigh dead. Then the lieutenant caused me to be loosed from the rack. Incontinently I swooned, and they recovered me again. After that I sat two long hours reasoning with the lord chancellor upon the bare floor, where he with many flattering words persuaded me to leave my opinion. But my Lord God, I thank his everlasting goodness, gave me grace to persevere, and will do I hope to the very end. Then was I brought to an house, and laid in a bed with as weary and painful bones as ever had patient Job: I thank my Lord God therefore. Then my lord chancellor sent me word, "If I would leave my opinion, I should want nothing; if I would not, I should forthwith go to Newgate, and so be burned." I sent him again word, "That I would rather die than break my faith."

Next follows lady Elizabeth Hastings, born in 1682, daughter of the earl of Huntingdon; Mrs. Jane Ratcliffe; Mrs. Catharine Bretterg, born about the year 1580; lady Rachel Ruffel, daughter of the earl of Southampton, and wife of the unfortunate lord Ruffel, who was beheaded in 1683; Mrs. Elizabeth Burnet, born in 1661, daughter of sir Richard Blake, knight; Mrs. Elizabeth Bury; and the ingenious Mrs. Elizabeth Rowe, well known in the literary world.

The Memoirs appear to be faithfully collected, and place the characters which are delineated, in a favourable point of view: but amidst the exemplary virtues of those pious women, we sometimes meet with the weakness and enthusiasm that may too often be discovered in the minds of female devotees; and, in some parts, the narrative is tinged with blemishes of the same kind.

FOREIGN



## FOREIGN ARTICLES.

*Essai sur les Langues en général, sur la Langue Françoisse en particulier, et sa Progression depuis Charlemagne jusqu'à nos Jours. Par M. Sablier. 8vo. Paris.*

M. Sablier gives a succinct view of the languages of many nations, their origin, characters, relations to the neighbouring idioms, of the influence of the languages of conquering nations on those of conquered people; but chiefly and particularly of the French tongue, through its successive progress and variations. He observes, that about the fifteenth century that language began to assume a more agreeable form; in proof of which he quotes some passages from Commynes' Memoirs, and the Cent Nouvelles nouvelles. We will content ourselves with inserting one from Commynes: who, in his way through Pavia, came into a Carthusian convent, where he was shown the tomb of John Galeas, who had usurped the duchy of Milan.

‘Son corps, says Philip de Commynes, est aux Chartreux, près du parc, plus haut que le grand autel, et le m'ont montré les Chartreux, au moins ses os, lesquels sentoient comme la nature ordonne; et un moine le m'appella saint; et je lui demandai en l'oreille pourquoi il l'appelloit saint, et qu'il pouvoit voir peintes à l'entour de lui les armes de plusieurs cités qu'il avoit usurpées, où il n'avoit nul droit. Nous appellons, dit le moine, en ce pays, *saints* tous ceux qui nous font du bien. Et il a fait cette belle Eglise de Chartreux.’

The author subjoins some sensible remarks on the French language, its corruption, its losses, and its advantages; remarks more or less applicable to other languages: and a chapter on ancient words worth being revived, such as *étrangeté*, and *espérable*, used by Montagne.

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*Le seul Préservatif de la Petite Vérole, ou nouveaux Faits et Observations qui confirment qu'un particulier, un Village, une Ville, une Province, un Royaume, peuvent également se préserver de cette Maladie, en Europe. Troisième Mémoire pour servir de Suite à l'Histoire de la Petite Vérole, dans lequel on répond à toutes les Objections faites à ce Sujet. Par M. Paulet, &c. Paris.*

D. R. Paulet begins with observing that the small-pox hath not subsisted always, and in all nations: that not all mankind carry the seeds of it within themselves; and that consequently the whole superstructure of inoculation raised on these foundations, is ill founded.

He then examines, in his first section, whether air communicates the small-pox, and declares for the negative.

In the second section he shows the common state of towns and villages relatively to the small-pox, proved by authentic certificates.

In the third, he observes the manner in which the small-pox penetrates into towns, and there either become general, from the neglect of its inhabitants; or cease altogether by the effects of a good policy.

In the fourth he proves how easy it is to preserve one's self from the small-pox in the capital, and answers all the objections made to this assertion.

The fifth section contains a concise account of the ways by which people are infected with the small-pox, and the necessary precautions against them; for a more ample detail of which he refers to his *Histoire de la Petite Vérole*, and his *Avis au Public*.

He concludes his valuable work with a warm expostulation on the prejudices and superstition, the neglect and supineness, by which his former laudable endeavours to extirpate that terrible disease, have been hitherto frustrated; and comforts himself with the idea of their meeting with a better reception from posterity.

### FOREIGN LITERARY INTELLIGENCE.

**D. Gottfried Less** *von Selbst Morde. On Suicide.* 820. Goettingen. (German.)

A concise, instructive, and very interesting treatise, in seven sections: 1. On the Christian's attachment to Life; 2. Definition of Suicide; 3. Guilt and Horror of Suicide; 4. Answer to Objections; 5. Duties of the Christian; 6. Beneficence of this gospel Doctrine; 7. Advices for preventing or suppressing Temptations to Suicide.

*Le Caffé politique d'Amsterdam, ou Entretien familiers d'un François, d'un Anglois, d'un Hollandois, & d'un Cosmopolite sur divers Intérêts économiques & politiques de la France, de l'Espagne, & de l'Angleterre, par Charles Elies Denis Roonpsty,* 2 vols. 8vo. Amsterdam.

Idle reveries and schemes of a coffee-house politician.

*Nouvelles Expériences sur la Résistance des Fluides; par Mess. d'Alembert, le Marquis de Condorcet, & l'Abbé Bossut, &c.* 8vo. with 4 plates. Paris.

These judicious and instructive experiments on the resistance of fluids, were made in July, August, and September 1776, on a large sheet of water near the military school at Paris, in consequence of a commission from Mr. Turgot, controleur general des finances, to enquire into the means of perfecting the inland navigation in France.

*Idylls de Théocrite, traduites en Prose, avec quelques Imitations en Vers de cet Auteur, précédé d'un Essai sur les Poètes Bucoliques.* 12mo. Paris.

Another excellent translation by Mr. de Chabanon, enriched with a critical Essay on Theocritus, (whom he defends against M. de Fontenelle), and a concise review of the other bucolic poets of various nations and ages; of Bion and Moschus, of Virgil, Nemesianus, Calpurnius, Petrarcha, Boccaccio, Mantuanus, Sannazarius, Pope, Tasso, Guarini, Racan, Segrais, Racine, Rousseau, madame des Houlières, Fontenelle, la Mothe, and Mr. Gessner.

*La Cyropédie, ou Histoire de Cyrus, traduite du Grec de Xenophon; par M. Dacier.* 2 vols. 12mo. Paris.

The question whether Xenophon's *Cyropædia* is a history or a novel, has been frequently debated among the learned, and especially in France. M. l'abbé Fraguier contended in a dissertation inserted in the second volume of the *Memoires de Littérature*, that the *Cyropædia*



ropædia was a novel, supported his sentiments by that of Cicero: 'Cyrus ille a Xenophonte non ad historiarum fidem scriptus sed ad effigiem justî imperii;' and thought that Xenophon's great object had been, to instance in his performance the doctrine of Socrates, in emulation of Plato, who had had the same view in his Dialogue of the Commonwealth.

Mr. Fraguier's opinion was refuted in the 6th volume of the same Memoirs, by M. l'abbé Banier, who asserts, that Xenophon had two objects in writing his Cyropædia: one, to give a faithful history of Cyrus; the other, to instruct princes in the art of governing.

M. Freret seems, in the 4th and 7th volume of the same Memoirs, to have steered a middle course between Mess. Fraguier and Banier. On one hand he quotes judicious writers who have preferred Xenophon's account of Cyrus to that of Herodotus, and thinks that Cicero's judgment of the Cyropædia relates only to the personal character given by Xenophon to Cyrus, and somewhat embellished, and not to the truth of the facts related in his history. Yet, on the other hand, M. Freret confesses that Xenophon is not a very scrupulous historian, and that he indulges imagination too far.

M. Dacier, the present translator of the Cyropædia, examines in an excellent preliminary discourse, the opinions of these writers, and proves by a comparison of the respective relations of Herodotus, and of Xenophon, that the marvellous and fabulous accounts are to be found only in Herodotus, that Xenophon contains only such as are sensible and credible; and that the political, moral, and military speeches in the Cyropædia, do not distinguish this work from other histories, in which the fashion of inserting speeches had been adopted by all the great historians of antiquity.

Yet whether we consider the Cyropædia as a history, or as a philosophical tale, it is always one of the most interesting and most instructive monuments of antiquity: and those French readers, who cannot read the Greek original of the Cyropædia, are greatly indebted to M. Dacier for favouring them with a very faithful, spirited, and elegant translation of this celebrated performance.

*Anatomie Historique & Pratique, par M. Lieutaud. 2 vols. 8vo. with 7 Plates. Paris.*

This new edition of Dr. Lieutaud's excellent and classical treatise of anatomy, has been greatly improved under the inspection of its celebrated author, by Dr. Portal.

*Précis de la Matière médicale, contenant ce qu'il importe de savoir sur la Nature les Propriétés et les Doses des Médicaments simples qu'officinaux, avec un grand nombre de Formules. Par M. Lieutaud, &c. Nouvelle Edit. revue par l'Auteur. 2 vols. 8vo. Paris.*

One of the completest and most useful books extant on the materia medica.

*Traité des mauvais Effets de la Fumée de la Litharge, par Samuel Stockhausen, Médecin des Ducs de Brunswick & de Lunebourg, et de la Ville Impériale de Goslar. Traduit du Latin, & commenté par J. J. Gardane, &c. Paris.*

Originally published in 1649, containing many useful observations, and here improved by Dr. Gardane, with practical notes subjoined to each chapter.

*Les Imposteurs démasqués & les Usurpateurs punis, ou Histoire de plusieurs Avanturiers, qui ayant pris la Qualité d'Empereur, de Roi, de Prince, de Ambassadeur, de Tribun, de Messie, de Prophète, &c. &c. &c. ont fini leur vie dans l'Obscurité, ou par une Mort violente. 12mo. Paris.*

A great variety of impostures and disgusting villanies, compiled almost at random, and related in an indifferent style.

## MONTHLY CATALOGUE.

### POLITICAL.

*Reflections on the present Combination of the American Colonies against the supreme Authority of the British Legislature, and their Claim to Independency. 8vo. 1s. 6d. Wallis.*

**T**HIS pamphlet is written, if not with the best of pens, at least not with the worst of intentions—and does not falsify its title, which says it is written ‘by a real Friend to legal Liberty and the Constitution.’ The history of the gradual progress of the Americans, to their present claim of independence, is tolerably just and accurate. To suppose the author ill informed after ‘upwards of forty years acquaintance with America,’ is impossible—to suppose, with such information, a design to mislead, is that of which we cannot suspect the most frantic child of party to be capable.

‘John the Painter’s last words to commissioner Gambier,’ our author justly says, ‘are no more than what a French writer had said many years since, in the account of his tour through England, viz. “that nothing could be more astonishing than the little vigilance he observed in our dock-yards, which were left so unguarded, particularly that of Plymouth, that any evil-minded person had all the opportunity he could wish of setting them on fire.” The reflection which naturally occurs here is, that nothing can be more lamentable than that any officer, intrusted with so important a charge, should stand in need of such a caution from a British subject just going to be hanged for taking so wicked an advantage of our indolence and supineness.’

An extract from the conclusion of this pamphlet shall conclude our account of it—

‘What probability is there that a new constitution in America will equal the British in favour of liberty?’ If we consider how much the innovators of government must sacrifice to their own safety, we cannot expect that their new constitution will be favourable to liberty. Fact has strongly confirmed this observation; for never did the earth bear a more arbitrary body of legislators than the congress. Religion and liberty have suffered their deepest wounds from those who pretended to be their greatest friends. According to Mr. Hume’s philosophy, victory

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in America will give the ministry such power that they will subvert the British constitution, and therefore it is the duty of every one to oppose government and clog its operations, that they may not be victorious, or make a bad use of their victory: consequently John the Painter is the greatest patriot of the age: and those who petitioned the king not to pass an act for the punishment of rebels, acted every way consistent with the wisdom that gave a gold box, and the freedom of their city to a man who told them, that there were half a million of fighting men in America determined to oppose with fire and sword the British legislature. I shall only add one word of advice to this reverend divine, to wit, that he would do well to employ more of his time in preaching the gospel than in making calculations to let the world know that we are on the verge of a national bankruptcy, exposing our weakness to foreigners, whilst he magnifies the strength of the Americans; and, in fine, doing his utmost to break the peoples spirits, and spread universal disaffection at home, whilst the whole force of his rhetoric and sophistry is exerted to encourage rebellion abroad. If our colonies are irrecoverably dismembered from the British empire, as he prognosticates and seems to wish, his labours have not a little contributed to the loss; for though he cannot fight for rebels, yet he can write for them. And after all, what will he gain by a change of government? May not he himself live to feel the effects of his own levelling principles? When the rabble are let loose from all restraint, and commit the greatest outrages, they do no more than assert their natural rights; and in the general plunder may they not seize on his gold box, with this mortifying circumstance, that it may not be in the city's power to give him another?

*Remarks on the Conduct of Opposition with regard to America.*  
8vo. 1s. Cadell.

In a description of a country which has been over and over again described, if we expect much novelty, we must give up some truth.—The publication before us, though it contain no new facts, does not contain any false ones: neither do we see room to charge it with many false conclusions. The inconsistency of Opposition is a fact which Opposition, with all her mouths, cannot deny. Perhaps the only thing, in which she can truly be called consistent, is her uniform inconsistency.

Of one passage we must disapprove, which tells us that 'we live under the most just and equitable government, and under the—*best-natured* prince.' De Carthagine tacere melius quam parum loqui. *Best-natured* may be applied, and we hope will always be applied, to a British monarch as a man, though not as a king. Good-nature may be praise to a schoolmaster, or to his majesty's coachman—but surely not to his Majesty of Great Britain!

*Candid Truth, in Answer to a Pamphlet, entitled 'A Letter to Us, from One of Ourselves.'* 8vo. 1s. Law.

The character of this pamphlet is aptly expressed in its title; for the author refutes his antagonist by fair argument, untinctured with the appearance either of prejudice or fallacy.

*Candidates for the Society of Antigallicans. In Four Letters.* 8vo. 1s. Buckland.

These Letters contain a picturesque, and, we believe, genuine description, of the conversation and manners of the inferior class of people in this metropolis, when assembled in ale-houses. The satire is just and exquisitely pointed; but having little chance of being perused by those who are its immediate objects, it is rather calculated to expose the profligacy, than produce a reformation of the vulgar.

#### P O E T R Y.

*A new poetical Translation of all the Odes of Horace.* 8vo. 6s. sewed. Johnson.

This adventurous bard sets out on his poetical tour, with all the pomp and parade of Hudibras or Don Quixote. For, according to his own representation, he mounts his flying steed, soars into the upper regions, and leaves his brethren at a humble distance.

The cautious, impotent in phrase,  
Safe take, and leave what'er they please,  
Afraid to shake the trembling string;  
While I, who daring rush at all,  
On Pegasus' high wing,  
(Too rash Bellerophon) must fall,  
And let him sometimes fling—  
I'll rise again, at Phœbus call,  
And if he call, I'll sing.

Part of the 16th Song.

Prometheus, when he first began  
(Tis said) his clay-created man,  
With principles of life endow'd  
From every savage brood,  
And from the lion's fiery heart,  
He thrust too much o' th' peccant part  
Into his stomach proud.  
From wrath what train of evil flows?  
By thee, Thyestes' royal house  
In desolation rent,  
And late imperial cities now  
O'erwhelm'd, the victor insolent  
Turns with his hostile plough,  
May thy rage—to say the truth  
I too have felt, in fervid youth,

Too



Too much of this same spleen,  
Which set me first in rage accurst,  
On these Iambics keen;  
My peevish vein to placid strain,  
I change repentant calm,  
If you recall your angry part,  
Relent, and give me back your heart  
In whilom kindly flame.

Whether Phœbus has given the bard 'a call,' or he has sung in spite of his admonitions; whether his Pegasus is the poetical high-bred steed of antiquity, or only a hack, or a hobby-horse, are questions which we shall not attempt to discuss. We shall only observe, in plain and simple terms, that this passage is the most favourable specimen of the author's abilities, which we could possibly select. For at the conclusion he says: 'I have taken uncommon pains with this ode; it is Horace's Apology to an injured lady, and his translator's to all—whom he may, at any time, have offended.'

*Poems on various Subjects and Occasions. By Mrs. Savage. 2 vols. small 8vo. 5s. sewed. Parker.*

The rapid progress of the present age toward the refinements of civilization is remarkable, and as far as we can find, unparalleled in history. Never did so many valuable improvements take place, never were so many prejudices abolished, in so short a time. With regard to the fair sex, this change has been most conspicuous. Their natural talents are no longer left uncultivated, but display themselves to the greatest advantage. Their acquisitions render them more amiable than ever, and enable them to give the rising generation a more liberal and rational education. Their writings, frequently more soft and engaging than those of men, give a new turn to several subjects, and become useful and instructive, as well as amusing, to mankind in general. Their poetry is justly esteemed the sweetest, tenderest, and most remarkable for imagery. What farther proofs shall we alledge? Instead of the single Sappho of antiquity, we can muster many names of equal, and some of superior value, in our little island, who, far from confining their abilities to the narrow limits of lyric poetry, stand foremost in various species of writing, both in prose and verse.

Indeed, science and knowledge of all kinds, are at present much more easily attainable by all ranks of people; the number of books daily encreasing, and the practice of reading being more general than ever. Under these circumstances, we cannot help thinking a lady inexcusable, who ventures to write for the public's eye, when she has not received that degree of genteel education, which is within most person's reach, and indispensibly necessary for enabling a person to write well. Mrs. Savage is conscious of being 'a stranger even to the grammar of her native tongue,' and calls herself a 'woman of business, who is not five minutes alone from morn to night.' Her poems are such as justify this

assertion, without any of those qualities, which, though undeserving of commendation, might at least withhold the tongue of censure. We summon the whole sex to exercise their talents, and invite them to partake of that liberal approbation, and that heartfelt praise, which a really enlightened and indulgent public has in store for them:—but let them beware lest they make their appearance in a flatteringly undress.

*Poems for Ladies.* 8vo. 3s. Donaldson.

Dandelion, daisies, blue-bottles, and butter-cups, collected from some little meadow, at the foot of Parnassus.

*The Apparition: or Dr. Dodd's last Legacy. Addressed to Lord* ———. 4to. 1s. Bell, Bell-yard.

The Apparition appears to lord S. and gives him a *curtain-lecture*; but it seems to be the lecture of an *old woman*; which cannot be supposed to have any sort of influence on his lordship.

*A Satire. Also, an Imitation of the First Satire of Boileau.* 4to. 1s. Almon.

The former of those pieces consists of a poetical conversation between the author and his friend, on the propriety of exposing the fashionable follies of the times. The author had perhaps done better to have likewise advised with the same oracle respecting the Imitation of the French poet. For though the sense of Boileau be not badly translated, the few imitations which occur, seem to be mostly dictated rather by prejudice than any particular aptitude of allusion. We doubt not, however, of meeting with many more of the productions of this author, if what is said in the motto be true.

————— *Paupertas impulit audax*

*Ut versus facerem* —————

## D R A M A T I C.

*An Essay on the Character of Hamlet. As performed by Mr. Henderson, at the Theatre Royal in the Hay-market.* 8vo. 1s. Flexney.

The design of this sensible and well-written Essay, is to point out the beauties and defects of Mr. Henderson in his performance of the very complicated and difficult character of the Prince of Denmark. The author, whoever he be, has displayed a considerable degree of acuteness and taste in his remarks; and justice requires us to acknowledge that the public has confirmed his decisions, and agrees to represent the excellencies of our youthful Roscius, as more than sufficient to apologize for a few slight and juvenile imperfections. The commendations bestowed on him in this pamphlet, are no weak testimonies of his success; for a long time has elapsed since the appearance of any actor, who could entitle himself to the notice of so able and so judicious a writer.

L A W.



## MONTHLY CATALOGUE.

### L A W.

*An Argument in the Case of Ebenezer Smith Platt, now under Confinement for High Treason. 4to. 1s. 6d. Kearsly.*

The author of this pamphlet, having discovered that he knows more law than the chief justice of the King's Bench, and his assistants, obligingly informs us of his discovery. America would never have seen so much as one British hand holden up for her, if her advocates had not chosen much stronger ground than that on which this author has drawn up his rebel troops.

He 'wishes to prove,' he says, in his prefatory epistle to lord Mansfield, which is not particularly *pertinent*, 'how consonant to law and justice his lordship's determination was, in the case of Ebenezer Smith Platt (as there are some people in the world *ridiculous* enough to suppose it was founded on neither), and to shew how *ill advised* and *untenable* an application that gentleman's was for admission to bail on the Habeas Corpus Act.'

The author, as we conjecture, meant this only ironically. But we are in earnest when we say, that to our judgments he has proved it most literally.

*Considerations on the Game Laws, together with some Strictures on Dr. Blackstone's Commentaries relative to this Subject. 8vo. 1s. 6d. Bew.*

This is a sensible performance, and calculated for the best of all ends—to serve the community.

The strictures on Blackstone, if not always just, are often ingenious; and, if sometimes trifling, are always decent.

The author's project and plan, though by no means worthy every commendation, are not however without their merits, nor would be without their uses.

What the author proposes by way of preliminary article is adviseable, and, we should think, practicable:

'That all laws, which relate either directly or indirectly to the subject of game, be totally repealed; and that a new act be framed, containing in one clear compendious view, all that it may be thought proper should remain in force of the old laws, free from all ambiguity and obscurity; besides such further regulations as may be deemed expedient.'

We devoutly wish that every other branch of the law were to be lopped and pruned in the same useful manner.

The attention of the legislature would not be thrown away upon this publication.

### N O V E L S.

*Thoughtless Ward. A Novel. By a Lady. 12mo. 3s. sewed. Lowndes.*

An attempt to represent the ill-consequences of modern marriages, which owe their origin to motives of interest, where the heart

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has no concern. A series of unfortunate events are deduced from such a cause, in the present novel, and it must be owned, if it has no other merit, at least the intention to inculcate moral lessons, appears to be laudable. The plot, the characters, and the style, seldom rise above that degree of mediocrity, which readily gains admittance into circulating libraries. The last scenes are, however, affecting, and finished with more care than the rest.

*The Champion of Virtue.* 12mo. 3s. sewed. Robinson.

The author of this novel proposes to interest the imagination of his readers, by going into the marvellous, without transgressing the bounds of credibility. He excludes whatever is marked with glaring improbability in the machinery of that famous romance called the *Castle of Otranto*, but admits extraordinary dreams, and the agency of ghosts. By the help of these, he succeeds to captivate the attention of his readers; and the story being well contrived, agreeably told, and not very long, may be ranked among those which afford a tolerable degree of amusement, without any dangerous tendency. How far it may be excusable in our times to encourage a belief concerning the existence of ghosts, we shall not here determine; but it may be said that if the dramatic poet is allowed to introduce them with impunity, the novel-writer has a claim to a like indulgence.

*The Mutability of Human Life; or, Memoirs of Adelaide, Marchioness of Melville.* 3 vols. 12mo. 7s. 6d. sewed. Bew.

Improbable events in vulgar language.

## D I V I N I T Y.

*Sermons, by the late rev. George Carr.* 3 vols. small 8vo. 7s. 6d. sewed. Cadell.

The author of these discourses was born at Newcastle upon Tyne, Feb. 16, 1704-5, and educated at St. John's College, Cambridge, where he took the degree of Bachelor of Arts. Soon after his return to Newcastle, he went into orders, and in the year 1737 was appointed senior clergyman of the episcopal chapel at Edinburgh. Here he continued in the faithful discharge of his sacred function till his death, which happened August 18, 1776.

These discourses were not originally intended for the press, but have been selected from a great number, upon a persuasion, that they might be useful to the public, and bear testimony to the learning, the taste, and the eloquence of the preacher.

This collection consists of fifty-three sermons, on the Happiness of living under the Government of Providence; the Duty of Consideration; the Evidences of the Gospel; the Parable of the Talents; the Prayer of Agar; the Insufficiency of this World to our Happiness, and the consequent Probability of a future State; the Government of the Passions; the Use of Afflictions; the Fear of God; the Requisites of Prayer; the universal Presence



sence of God; the Danger of late Penitence; the religious Employment of Time; the House of Mourning; the Resurrection; the general Judgment; and other practical subjects.

These discourses are very short, the author generally confining himself to the most obvious arguments and inferences. The style, in which he writes, is unaffected, perspicuous, and manly.

*Horæ Solitariae; or, Essays upon some remarkable Names and Titles of Jesus Christ, &c.* 8vo. 6s. Dilly.

The design of this work is to prove the divinity of Christ, or the doctrine of a triune Deity, from certain names and titles, which occur in the Old Testament, and are usually applied to Jesus Christ.

It is well known, that all arguments deduced from etymologies are extremely fallacious. For example: Isaiah, according to the Etymological Dictionary of Calmet, signifies, the Salvation of the Lord; Joshua, the Lord, the Saviour; Jehoshaphat, the Judgment of the Lord; Jehdeiah, one only Lord. From these derivations we may as fairly conclude, that Isaiah, Joshua, Jehoshaphat, and Jehdeiah, were saviours, and deities, as this writer can deduce the doctrine of the Trinity from the words Immanuel, King, Counsellor, Redeemer, Saviour, Wisdom, Light, &c.

This is a choice treasure of rabbinical, cabalistic, and Hutchinsonian learning.

*A Discourse on Repentance.* By Thomas Mole. 8vo. 2s. Johnson.

The author explains the nature of the gospel dispensation, and shews, that repentance is an essential qualification for our receiving forgiveness of sins. He considers the promise of forgiveness both with respect to the first converts, and the professors of Christianity in the present age. He shews the efficacy of true repentance in obtaining the remission of those sins, which are committed after the reception of the gospel; and, lastly, inforces the necessity of repentance, as a condition of acceptance.

This is a rational discourse, free from those enthusiastic notions, which have been propagated by Calvinists and Methodists on this subject.

*A Sermon preached in the Cathedral Church at Bristol, on Sunday, June 29, 1777. By John Camplin, M. A. Precentor of Bristol. Occasioned by the Execution of William Dodd, LL.D. and published at the Request of the Audience.* 8vo. 6d. Rivington.

A plain sensible discourse on 2 Cor. iv. 7.—‘We have this treasure in earthen vessels,’ &c.—calculated to shew, that the evidence of Christianity is not weakened by the frailty of its ministers.

*A Ser-*

*A Sermon at the Ordination of the rev. Sir Harry Trelawny, Baronet, and A. B. By Edward Ashburner, A. M. Together with an Introductory Discourse, and Questions, proposed by William Kingsbury, A. M. Sir Harry Trelawny's Answers and Confession of Faith. And the Exhortation to him, by John Crisp. 8vo. 1s. Vallance and Simmonds.*

These theological pieces are written in the old Presbyterian strain. Sir Harry Trelawny was educated in the church of England; but chose to exercise his ministry among protestant dissenters; 'because, as he informs us, he could not conscientiously seek for orders, or continue in communion with any church upon earth, which acknowledges any other head and lawgiver in spiritual matters, than Jesus Christ.'

It is a pity, that this young divine delivered a *confession* of his faith, on this occasion; for we cannot but consider such a confession as a human formulary, which he is either obliged, or not obliged, to observe, during his ministry. If he is obliged to observe it, he may find, perhaps, upon deeper study, that some of his present notions are erroneous; and therefore his confession may be as great an incumbrance on his conscience as the xxxix. Articles. But if he is not obliged to observe it, it is, to all intents and purposes, as nugatory as the scheme of subscribing to the Articles in different senses.

#### CONTROVERSY.

*Objections to Mr. Lindsey's Interpretation of the first Fourteen Verses of St. John's Gospel, as set forth in the Sequel to his Apology; with some strictures on his Explication of St. Paul's Text, Phil. ii. 5, 6, &c. 8vo. 1s. 6d. Johnson.*

This writer endeavours to prove, that the introductory verses of St. John's gospel, and St. Paul's text, Phil. ii. 5, 6, are positive testimonies of the pre-existence of Jesus Christ.

In the postscript to this tract, the author makes some observations on the worship of Jesus Christ, the tendency of which is to shew, that he is intitled to such worship as is suited to his dignity and merit, to the benefits he has bestowed, and still has to bestow, to the derived nature and delegated powers which he holds from God.

It is no more extraordinary, he thinks, that Stephen should say, 'Lord Jesus, receive my spirit,' than that the disciples endangered by a storm, when they had yet no true conception of his real dignity, should say, 'Lord save us, we perish.'

The author concludes with some excellent remarks on the absurdities, attending the doctrines of an infinite satisfaction, and a vicarious punishment; from which we shall only extract the following unanswerable questions.

Granting for a moment that there are three persons of one and the same Being, he asks—'Is not infinite justice the essential attribute of the Son, as well as of the Father? If it be, who made the infinite satisfaction to the infinite justice of the Son? Is not

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sin equally offensive to two persons infinitely, that is, eternally just? If the Son could not only pardon, but suffer, and be so severely punished to pacify the Father's wrath, why might not the Father also, who could not be more offended, pardon sins without an infinite satisfaction?"

This pamphlet is written with great calmness, moderation, and candour.

*The Errors of the Church of Rome detected, in ten Dialogues, between Benevolus and Sincerus. To which another is added, containing a brief Vindication of the Revolution, and subsequent Settlement of the Crown upon the illustrious House of Hanover. By the rev. James Smith, Vicar of Alkham and Capel, and Rector of Eastbridge in Kent. 8vo. 5s. Johnson.*

Though the popish controversy has been carried on for above two centuries, by the ablest writers in the church of England, and the subject is in some measure exhausted, yet if there be any protestant reader, who wishes to see a farther confutation of the errors of the church of Rome, he will find ample satisfaction in this tract. The author was formerly a strenuous defender of the Romish church; but, upon mature consideration, he quitted that communion in 1764, and has been for some years a clergyman of the church of England. These two circumstances render him a competent judge of the various articles in debate. His experimental knowledge of popery may, at least, be supposed to have given him a deeper insight into the *arcana* of that religion, than any information, which mere protestant writers have been able to obtain. In all points of consequence he has very judiciously subjoined original authorities.

#### MISCELLANEOUS.

*Select Orations of M. T. Cicero; translated by Professor Duncan, and interspersed with a variety of Notes, explanatory of the Persons, Manners, and Customs of the Romans: adapted to the English Reader by Sir Charles Whitworth. 2 vols. 8vo. 10s. Johnson.*

This translation of Cicero's Select Orations, with the original text, and historical, critical, and explanatory notes, from preceding commentators, and particularly from Dr. Middleton's Life of Cicero, was published in 1755.

The editor of this edition thus explains his design in the present republication: 'This part of Cicero's works is, in my opinion, well translated by Dr. Duncan, incomparably better than by any other English translator, and being published without the Latin, and with such notes as are calculated for the benefit of the English reader only, cannot fail of being acceptable to every person, who is desirous of improving his taste, and cultivating noble and generous sentiments.'

The Orations included in these two volumes are, against Q. Cæcilius, for the Manilian Law, for Rabirius, four against Catiline, for Muræna, for Archias, for Coelius, against Piso, for Milo, for Marcellus, for Ligarius, and the i. ii. ix. against Antony.

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*Misplaced Confidence; or, Friendship betrayed; containing a genuine Narrative of real Misfortunes.* 3 vols. 12mo. 7s. 6d. sewed. Fielding and Walker.

If a controversy with various persons concerning a former publication of the author's, could be offered to the world as a book of entertainment, the present volumes might have some claim to the specious title-page, which seems to promise very different contents. If scurrility and gross illiberal abuse, without the addition of wit or humour, may be relished, the author may hope for success.

*British Zoology. Vol. IV.* By Thomas Pennant, Esq. 8vo. 1l. 1s. White.

The learned zoologist of our country concludes his labours in this science by the present publication, which contains only crustaceous insects, viz. crabs and lobsters, worms and shells. He omits all other insects, being unacquainted with that class of animals, and excludes lithopytes and zoophytes, which are almost completely described by the late Mr. Ellis. Ninety-three plates, elegantly engraved, accompany this volume, and form a capital ornament to a branch of natural history which contains by far the least interesting objects, when compared to the foregoing classes of quadrupeds, reptiles, birds and fish. We do not mean to say that the naturalist ought entirely to neglect shells and worms; but we are firmly of opinion that every animal ought only to engage his attention in proportion to its importance, or usefulness. The ingenious author, however, seems to have slighted them more than we had expected; for throughout this volume he has, in general, confined himself to dry definitions, without enlarging on the history of each species in that elegant and skilful manner which does him so great honour in his former publications. Excepting the article of the Lobster, the Pearl-gaper, and the extract concerning Oysters, from bishop Sprat's History of the Royal Society, we cannot avoid observing, that Mr. Pennant has left this branch far more imperfect, and to appearance more uninteresting, than it really might have been made. We would ask, if the articles Crawfish (p. 18), Ascaris (p. 32), Lumbicus intestinalis (p. 34), Slug (p. 40, 41), and several others, might not have been amply and usefully enlarged upon. Sometimes our ingenious author's assertions are liable to caution; for instance, when he speaks of the *Nereis noctiluca*, it should almost appear from his words, that this was the only animal that illuminates the sea at night: though it is well known that many other marine worms have the same property, but by no means certain, that the luminous appearance of the sea is always owing to such animalcules. In the same manner, when he says that pearls 'are the disease of the fish, analogous to the stone in the human body,' it ought to be observed that this is no more than a bare supposition, without a single fact to support it, and that many other hypotheses concerning the origin and nature of pearls have been formed by naturalists, which have at least an equal share of plausibility. What Mr. Pennant says immediately after seems,



seems, in fact, to invalidate his assertion of pearls being a disease of the fish; 'on being squeezed they will eject the pearl,—and often cast it spontaneously in the sand of the stream.' Surely instinct would teach them to rid themselves of this concretion at all times, if it were really something unnatural, unnecessary to their existence, and painful or cumbrous to themselves. With regard to the eight-armed Cuttle-fish, we hope neither Mr. Pennant nor his friend who has been resident in the Indian isles, will credit the Indians, when they say these worms sometimes catch their boats in their arms and sink them. Pontoppidan himself could not have told a more wonderful story.

In the quotations from ancient authors, we still find the man of elegant taste, and the judicious critic, such as he has displayed himself throughout all his writings. His terminology is as usual, extremely apt, concise, and expressive; and the definitions and descriptions very perspicuous and just, Linnæus having been our author's chief guide in these lower links of the zoological system \*. Taking all the excellencies of the British Zoology together, our countrymen may now boast a more completely instructive account of the animal creation in this island, than any other country ever possessed. In regard to the historical part, the Fauna Suecica of Linnæus, however valuable, cannot be compared to it.

*Beauties of Natural History; or, Elements of Zoology.* 12mo. 3s. 6d.  
Urquhart and Richardson

Another volume without method, knowledge, or use, added to the endless list of wretched compilations. If our countrymen go astray in natural history, when they have Willoughby, Ray, Albin, Edwards, and Pennant, they are surely to blame.

ΠΕΡΙ ΤΩΝ ΝΟΜΩΝ, κ. τ. λ. *A Treatise of Laws, from the Greek of Sylburgius's Edition, of Theodoret, Bishop of Cyrus, his Therapeutica, &c. Done at the Press of Commeline in the Year MDXCII. Now published by Thomas Comber, LL.D.* 8vo. 2s. White.

Theodoret was a native of Antioch, a disciple of St. Chrysostom, and bishop of Cyr, a town in Syria, called by Latin writers, Cyrus or Cyropolis. He lived in the fifth century; and wrote upon a great variety of subjects. The best edition of his works by Sirmond was published at Paris in five volumes folio, 1642. Photius, Daillé, and others, speak of him with great respect.

This little tract contains a short historical account of all the ancient pagan legislators; proving, that their laws are infinitely inferior to the laws of Christ; and that they have gradually sunk into neglect and oblivion, while the evangelical system is received and admired by all nations.—The good bishop is extremely severe upon the laws of Plato.

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\* The *size* of the species has sometimes been omitted.

The Greek text is printed on a good type; and the translation is accompanied with 'sentimental' and explanatory notes.

*Sentiments on Education, collected from the best writers; properly methodised, and interspersed with occasional Observations.* By John Ash, LL.D. 2 vols. 8vo. 6s. E. and C. Dilly.

In the first volume the author endeavours to give his young pupils a general idea of reading, grammar, drawing, arithmetic, geometry, geography, astronomy, chronology, music, rhetoric, public speaking, and commerce. As many of these sciences are very extensive, he has confined himself to a short explanation of some of their first principles, and recommended such practical books as have treated on them professedly. The second volume consists of essays and extracts from eminent writers, on female accomplishments, modesty, the government of the passions, subordination to society, behaviour in social and civil life, love and marriage, the management of a family, and religion; with many specimens of epistolary compositions.

The contents of the first volume are chiefly scientific, and therefore more especially adapted to young gentlemen. Those of the second are rather sentimental, and more immediately calculated for young ladies. — Both of them are instructive.

*A strict and impartial Enquiry into the Cause of the Death of the late William Scawen, Esq. of Woodcote-Lodge in Surry. To which is added an Account of accidental Poisons, to which Families are exposed, with their Antidotes, under the following general Heads, viz. Stings and Bites, Vegetables, Minerals, Fumes and Vapours.* By Dr. Ingram. 8vo. 2s. 6d. Cadell.

The author of this pamphlet has clearly proved, that Mr. Scawen had not one of those symptoms, which must have appeared, if he had been poisoned by corrosive sublimate, and that the 'impossibility' of poison having been given him is demonstrable from the medical evidences against Miss Butterfield.

The author's account of poisons, with their antidotes, annexed to this Enquiry, may be of great service in private families, where other immediate advice cannot be obtained.

*Phlebotomy: or, a Reply, both Purgative and Sudorific, to the Author of a Pamphlet, entitled, "The Oeconomy of Quackery considered."* By Francis Spilsbury. 8vo. 1s. Wilkie.

Hitherto we never understood that phlebotomy was the same thing with evacuation by purgative and sudorific medicines; but it is truly amazing what discoveries may be made by an adept in the art of empiricism. If this pamphlet can be supposed to possess any sensible quality, it is rather that of an emetic than any other; for we must confess that we are perfectly sick of the perusal of it. So much impudence, in defence of so much ignorance, was perhaps never before obtruded upon the public.